

BIBLIOTHECA PARVA THEOLOGICA.

A CATALOGUE OF BOOKS

RECOMMENDED TO

STUDENTS IN DIVINITY.

With a Selection of the best Editions of the

FATHERS OF THE CHURCH.

TO WHICH ARE PREFIXED,

DR. WOTTON'S THOUGHTS ON THE STUDY OF
DIVINITY,

AND

THE LISTS OF BOOKS

Recommended to their Pupils by

BP. VAN MILDERT, BP. LLOYD, AND DR. BURTON,

LATE PROFESSORS OF DIVINITY IN THE UNIVERSITY OF OXFORD.

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ADVERTISEMENT.

This little work consists of two distinct parts : an Alphabetical Catalogue of Books in Divinity generally recommended, (with a selection of the best editions of the Fathers of the Church,) for which no authority can be given beyond the experience of the publisher ; and specific Lists of Books suggested by learned men for the study of their pupils.

Dr. Wotton's "Thoughts on the Study of Divinity," although above a century old, contain much that is valuable, and applicable to all times ; and no subsequent writer has superseded it ; although in many instances later works might be substituted for those he has mentioned. This deficiency is in a great degree supplied by the Professors' Lists which follow. In all these, references to the Alphabetical Catalogue are given in brackets ; or, when the book is not in the Catalogue, the date when it was originally published, and the price at which it is usually sold, are added, also in brackets.

The work was prepared with a view especially to the use of the Students in Divinity on Mr. Hulme's foundation at Brasenose College ; but, as it was thought likely to be equally useful to a larger class of Students, it is now published.

SOME THOUGHTS
CONCERNING
A PROPER METHOD OF STUDYING
DIVINITY.

BY WILLIAM WOTTON, D.D.*

The pages in the notes refer to the Alphabetical List of Books in general use which follows. The works not included in that List have the dates of their original publication and the usual prices added.

SIR,

IT is so long since I promised you my thoughts concerning a proper method of directing our studies in divinity, that I have been several times tempted to think it the wisest way rather to break my promise, than, at so great a distance of time, to go about to keep it. I have reason to fear you will suspect me of vanity, as if I took so long a time, that you might expect from me something extraordinary, and beyond what has been already done by much greater men than myself. Laziness, in truth, has thus long kept me from making good my word; and even that has had an influence upon me so long, that at last I was ashamed, and, as men often are in greater cases, disheartened, and at a loss where to begin, since I could not begin without confessing a fault. But since it is never too late to amend, I have at last resolved to set down what you here see, which is entirely submitted to your censure.

The first thing which a divine is to study is the Scriptures. To be thoroughly acquainted with the design and intention of God in both covenants, is absolutely necessary to every one that would be a preacher of the Gospel. Now since the new

* First published in 1734. Reprinted with his kind permission. published with notes by the Rev. Henry Cotton, D.C.L. in 1818, (now Archdeacon of Cashel,) here follow. For later works, the student will refer to the Lists of the Professors, which follow.

covenant cannot be exactly understood, without knowing the old; and since the knowledge of the old requires an acquaintance with many and various things which are peculiar to the Jewish nation; I would therefore propose, that the Old Testament should be carefully studied in the first place. I have often wished, that, at least, a competent skill in Hebrew were a necessary qualification for Orders with us, as it is in Holland; because then students in divinity would not be obliged at every turn to take things upon trust, which otherwise they must be forced to do. But that I shall wholly wave at present, and propose nothing to our student that requires any learned language besides Latin and Greek, in both which, together with a course of academic learning, I take it for granted he is not to seek.

Now to understand the account of the Jewish polity, as we have it described in the Old Testament, Dr. Spencer's great work *De legibus Hebræorum*^b, Outram *de Sacrificiis*^c, Reland's *Antiquitates Hebraicæ*^d, and Cunæus *de Republica Hebræorum*^e, will be sufficient. These books, studied with care, will make a man as good a master of the letter of Moses's law, and of the nature of the Jewish economy, as he needs to be, unless he intends to be a master in that learning. If he would be very exact, he may add Selden's Tracts^f, *De Syne-driis*, *De Jure Naturali et Gentium juxta Leges Hebræorum*, his *Uxor Hebraica*, and *De Successione in Pontificatum*. Selden's way of writing is obscure and intricate, and his digressions are many and long; but then the uncommon variety of things worth knowing compensates for the trouble. But I would not advise our student to begin with him, for more reasons than one. At the bottom he hated the hierarchy of the Church of England, and he seems to have been never better pleased, than when he could shew his learning, in gathering together what he apprehended might do it a prejudice.

If our student would know how the Jews allegorized

^b [2 vols. folio, 1685, 15s. 2 vols. folio, 1732, 1l. 1s.] p. 25.

^c [4to. 1677, 5s. 12mo. 1688, 4s. Translated by Allen, 8vo. 1817, 10s.]

^d [12mo. 1708, 4s. 8vo. 1769, 5s.]

^e [12mo. 1617, 3s. 24mo. 1660, 2s.]

^f [Opera, 6 vols. in 3, folio, 1726, 5l. 5s.]

almost every thing in the Mosaic dispensation, he need only read Philo Judæus^g. If he would see what accounts they gave of themselves to the Gentiles, let him study Josephus^h. If he has a mind thoroughly to understand those traditions of the Scribes and Pharisees, for which they are so severely rebuked by our blessed Saviour in the Evangelists, he will find a complete system of them in Surenhusius's edition of the Misnaⁱ, with the Commentaries of Maimonides and Bartenora. The Misna is the text of what the Jews call the Talmud, i. e. the traditional or oral doctrine, which (as they pretend) God gave to Moses upon mount Sinai; which, though it was not put into writing till after the destruction of the second temple, yet was (if you will believe the Jewish masters) carefully handed down from age to age till that time. Surenhusius has printed the text of the Misna^j in Latin and Hebrew; the two commentators are only in Latin. It is a noble and authentic collection of what the Jews have built upon Moses's law in every particular. If our student cares not to go through that voluminous work, Reland's Hebrew Antiquities, and Dr. Lightfoot's Works^k, will perhaps be sufficient. Lightfoot's *Horæ Hebraicæ* upon several of the books of the New Testament should be read with care; and Reland's Hebrew Antiquities, which are very short, should be got almost by heart, by those that will sit down with a general knowledge in these matters, and yet would not be wholly ignorant of them. If one would know the customs of that nation at this day, which are very well worth knowing, F. Simon's translation of Leo Modena's tract of the rites and ceremonies of the Jews^l, Fleury of the manners of the Jews^m, (which is an admirable little book,) and Buxtorf's *Synagoga Judaica*ⁿ, will give him ample satisfaction. For commentators upon the Old Testament, Grotius^o, and Le

^g p. 21.

^h p. 15.

ⁱ [6 vols. in 3, folio, 1698, 3*l.* 3*s.*]

^j Dr. Wotton afterwards published two titles of the Misna, viz. *Sabbath* and *Eruvim*, with an English translation and annotations, *Lond.* 1718. [2 vols. 8vo. 16*s.*]

^k [2 vols. folio, 1684, 2*l.* 2*s.*

13 vols. 8vo. 1825, 3*l.* 3*s.*]

^l [8vo. 1685, 4*s.*]

^m [12mo. 1683, 3*s.* 12mo. 1821, 4*s.*]

ⁿ [12mo. 1661, 4*s.*]

^o p. 12.

Clerc^p should be carefully studied. I am aware, that many people will wonder, and not unjustly, that I should advise the reading of Mr. Le Clerc's Commentaries upon the Bible: and I do confess that where a prophecy, a miracle, or a mystery, comes in his way, he must be read with caution. But in other things, he may be studied and relied upon as a prudent and a judicious interpreter.

The whole natural history of the Bible is exhausted by Bochart in his *Hierozoicon*^a; as the account how the world was peopled after the flood is in his *Phaleg*^r. If our student would see variety of interpretations upon difficult places, Poole's *Synopsis Criticorum*^s, and the *London Critics*^t, which have been lately reprinted in Holland with additions, will satisfy his curiosity. I had like to have forgot Bp. Patrick's Exposition upon a great part of the Old Testament, in which there is great learning, and great variety, and what will save the reading of many volumes^u.

When the Old Testament is thus made easy, our student will go to the New. There too commentaries are necessary. Grotius^v and Hammond^w, of Le Clerc's edition, are the most considerable. Lamy's *Commentary upon the Harmony of the Gospels*^x is of admirable use to understand what our Saviour did and taught. He adjusts the time of every thing that is mentioned in the Evangelists with great exactness, and by that means clears many and important difficulties, which had escaped the diligence of those that went before him. Pearson's *Annales Paulini*^y contain an accurate history of the actions of St. Paul. Dr. Whitby's *Annotations upon the New Testament*^z are very well worth reading; and even those who perhaps may not agree with

^p [6 vols. folio, 1700, 2l. 2s.]

^a [Bochart's *Hierozoricon*, folio, 1692, 1l. 1s. Ed. Rosenmuller, 3 vols. 4to. 1793—99, neat 1l. 10s.]

^r [Phaleg, seu Geographia Sacra, pars 1. 4to. 1674, 12s. Opera, 3 vols. in 2, folio, 1602, neat 2l. 2s.]

^s p. 21.

^t p. 9.

^u p. 2.

^v p. 12.

^w p. 12.

^x [4to. 1699, 10s. 6d.]

^y [In his *Opera Posthuma*, 4to. 1688, 7s. Translated 12mo. 1826, 2s. Also in his *Minor Works*, 2 vols. 8vo. 1844, 1l.]

^z p. 2.

him in every thing that he says, yet must allow him to be learned. *The History of the Canon of the New Testament* is fully, and with incredible diligence and exactness, delivered to us by Dr. Mill in his *Prolegomena*^a to his noble edition of the Greek Testament. But for a constant interpreter of the text of the New Testament, I would recommend St. Chrysostom^b to a preacher, beyond all the commentators that ever wrote. His explications are very judicious. He seldom allegorizes; and goes to the bottom of almost every thing which he undertakes. His reducing all things to practice by those moral discourses which are annexed to all his interpretations, and his noble and eloquent harangues upon all manner of Christian duties, will be exceedingly useful to any one, whose business it is to instruct the people out of the pulpit. The truth is, St. Chrysostom alone, well digested, will go a great way to form a solid and an eloquent preacher. His commentaries are well epitomized by Theophylact^c, and not ill by Œcumenius^d. Theophylact is plain and short, and easily intelligible by any man that understands the text of the Greek Testament.

When our student has gone thus far, he will be competently well acquainted with the charters of our religion; and when he understands the tenure by which we hope to hold hereafter, he will be able to clear that title to others. But I would not have him rest here. An acquaintance with the wiles of Satan, which in every age have been various, and have operated variously, will be of unspeakable use. The first enemies of Christianity were Jews and Heathens. By the text of the Old Testament, well understood, we shall be able sufficiently to confute the reasonings, and defeat the pretences, of the former. To know how the first Christians opposed the latter, the ancient apologists ought carefully to be studied. The first fathers were in deed, as well as in name, *Apostolici*. The most ancient of them, who in the Greek Church were read along with the canonical Scriptures in their public assemblies, are admirably

^a [folio, 1706, 10s. 6d.]

^b p. 42.

^c p. 48.

^d p. 48.

well turned into English by our truly great metropolitan^e. Cotelierius has printed them in Greek and Latin, and his edition has been lately reprinted in Holland by Mr. Le Clerc. The chiefest apologists are Justin Martyr, Minutius Felix, Tertullian^f, Athenagoras, Origen^g against Celsus, and Eusebius^h in his discourses of *Evangelical Preparation* and *Demonstration*. These last contain a noble treasure of ancient learning. Eusebius in Greek, and St. Augustine, *De Civitate Dei*ⁱ, in Latin, have rifled the Gentile stores, and made the Heathen learning exceedingly subservient to the overthrowing the Heathen religion. To these I may add Clemens Alexandrinus's *Stromata*^k, and Theodoret *De Curandis Græcorum Affectibus*^l, and then you have the most considerable books of that kind which are preserved to us of the ancients. In Justin Martyr's *Dialogue with Trypho the Jew*^m, we see what weapons the first Christians used against that nation. The discipline of the primitive Church we see in Ignatius'sⁿ and Cyprian's^o Epistles, and in some of Tertullian's^p pieces. Ignatius's and Cyprian's Epistles should be thoroughly digested, if we would bear up successfully against the opposers of our hierarchy. Along with these I would advise our student to read Eusebius's *Ecclesiastical History*^q, (Valesius's edition is incomparably the best of him,) and the other Greek ecclesiastical historians. If that edition be not at hand, Dr. Shorting's English translation may be used, who has abridged Valesius's notes with great judgment.

When the Empire became Christian under Constantine the Great, a new scene opened, and instead of joining against the common enemy, Christians fought against one another. They had indeed some contest with Heretics before, but the opinions of many of them were monstrous, not far extended, and most of them short-lived. If our student be curious to

^e Abp. Wake,

^f p. 33.

^g p. 35.

^h p. 37.

ⁱ p. 41.

^k p. 33.

^l p. 44.

^m p. 32.

ⁿ p. 32.

^o p. 32.

^p p. 33.

^q p. 37. Reading's Edition is now considered as the best; it was published after the above was written.

know what they were, he may be fully satisfied in Irenæus^r and Epiphanius^s. The truth is, the common danger united the Christians in those days, and frequent persecutions kept those who were constantly preparing for the fiery trial, in a good measure uncorrupt in the faith, as well as exact in their conversations. What I say here will be better understood from Dr. Cave's *Primitive Christianity*^t, and Fleury's *Manners of the Ancient Christians*^u, than from any thing which I can add of my own. Their first disputes, when they were quiet abroad, were concerning the mysteries of our faith among themselves. The state of these controversies will be well comprehended by the Ecclesiastical History of Socrates, Sozomen, and Theodoret, and by the polemical and apologetical writings of St. Athanasius^x, which may be perused in a small time. And what the orthodox believed upon all these subjects, is beautifully delivered in very many discourses of St. Chrysostom.

The history of the Donatists, whose schism broke out in the West, about the time that Arianism began to inflame the East, should likewise be known. It will be useful in the present age, when ecclesiastical discipline, and indeed the whole power of the Church, has been so impudently ridiculed. St. Augustine's *Tracts against the Donatists*^y, and Optatus's *Discourse of Schism against Parmenianus*^z, will give a sufficient taste of the ancients' way of reasoning upon these subjects.

If our student would know, in the general, what the decision of the ancient Church were in its councils, Caranza's^a and Cabassutius's^b Summs will satisfy him; and the history of their several meetings is accurately written by Du Pin^c, whose account of ecclesiastical writers is undoubtedly the best we have.

But I suppose it will be expected, that I should now come

^r p. 32.

^s p. 39.

^t p. 7.

^u [12mo. 1682, 2s. 6d.]

^x p. 38.

^y p. 41.

^z p. 40.

^a [Roth. 1641, 8vo. 5s.]

^b [folio, 1690, 10s. 6d. 3 vols. 8vo.

Paris 1838, 1l. 1s.]

^c p. 10.

home. An English divine is obliged to preach to the people of England, and to defend the faith and discipline of the Church of England against all opposers. The manner of our preaching now, which is come to an admirable height, is chiefly to be learnt from the preachers since the restoration of King Charles II. and among them Archbishop Tillotson^d is unquestionably the greatest man in that way. The sermons which he published himself differ so much from his posthumous ones, that one would hardly think many of them to have been written by the same man. Art, and elegance, and perspicuity, appear in the utmost perfection in the former; and when I would labour to compose a sermon with the utmost care, I would prepare my mind, and consequently my style, with reading some few of those discourses beforehand. To some of his posthumous discourses he put his last hand. The rest shew great judgment and knowledge of the holy Scriptures; and being composed with wonderful familiarity and easiness of style, without any affectation of eloquence, may be imitated with advantage by one that would speak to a plain unlearned audience; and therefore to a preacher, who is not supposed, as Bp. Sanderson says, to preach *ad aulam*, they will be very serviceable; to whom for the same purpose I would likewise recommend Mr. Bragge's *Discourses upon the Parables and Miracles of our Saviour*^e; especially if he would learn to emancipate himself from the slavery of using notes; which is never to be done by endeavouring to imitate the brightest patterns, or copying after the most laboured compositions. But here, since I have mentioned preaching without notes, I would earnestly advise our student not to attempt it, till he is so far a master of his profession, as that he can, upon any occasion, produce out of his own treasure *things new and old*. Otherwise, what he says will be tattling, not preaching. Before Archbishop Tillotson's time there were not many considerable collections of sermons, except Gataker's^f and Sanderson's^g. In Gataker's sermons (suitably to the very great learning of the man) there is a wonderful variety of useful matter, but his manner is not

^d p. 26.^f [folio, 1637, 12s.]^e p. 5.^g p. 22.

now to be imitated. What Bp. Sanderson has writ is all gold, and thoroughly refined. His judgment is exquisite, and not a word is to be lost; but he is rather to be digested than copied. The preachers since Tillotson are obvious; so I shall name none but Dr. Barrow^h, who with his extensive knowledge, and rare copia of words, (in the choice of which, it must be confessed, he is not always exact,) seems to have purposely collected whatsoever could be possibly said upon any subject. No man that reads Dr. Barrow upon any subject which he has handled, needs rack his invention for topics upon which to speak, or for arguments to make these topics good.

If our divine is obliged to be a constant preacher, it will be necessary for him to have what is commonly called a body of divinity in his head. In order to that, I would advise him first to begin with Grotius, of *the Truth of the Christian Religion*ⁱ, which should be in a manner got by heart; and when that is well digested, he may then, with great profit, go through with some general systems of divinity. Of these I would recommend four; two written by our divines, and two by foreigners. Our own are Bp. Pearson's *Exposition of the Creed*^j, and Bp. Burnet's *Exposition of the XXXIX Articles*^k. Those written by foreigners are the Institution of Calvin^l and Episcopius^m. I would have our student begin with Pearson and Burnet. I know fault has been found with some things in Burnet's Exposition of the XXXIX Articles, but I think, generally speaking, without ground.

The chief enemies whom we have to oppose are Papists, Dissenters, Arians, and those whom we commonly call Deists. Against the Papists, besides the discourses written against popery in King James's reign, the best books are

^h p. 4.

ⁱ p. 12.

^j p. 21.

^k p. 5.

^l p. 6. For an account of the extreme rarity of the earlier editions, consult Clement, 'Bibliothèque curieuse,' tom. vi. p. 64, &c.

^m Episcopii Opera Theologica, 2 vol. fol. *Amstelod.* vol. i. 1650. vol. ii. 1663. 12s.—As the 2d vol. was published so long after the first, it is not unlikely that they may be found separately; observe therefore that the 'Institution' is contained in the first.

*Chillingworth against Knott*ⁿ, *Laud against Fisher*^o, *Stillington's Defence of Laud*^p, and his *Tracts concerning the Idolatry of the Church of Rome*, *Tillotson's Rule of Faith*^q, *Barrow against the Pope's Supremacy*^r, *Mason's*^s and *Burnet's*^t *Defences of the Ordinations of the Church of England*, and *Field of the Church*^u. Against the Protestant Dissenters, we have in the first place *Hooker's Ecclesiastical Polity*^x, *Bilson of the perpetual Government of Christ's Church*^y, *Stillington's Unreasonableness of Separation*^z, *Archbishop King of the Inventions of Men in the Service of God*^a, *Falkner's Discourses against the Dissenters*^b, and the *London Cases*^c, which are written with excellent temper and judgment: to which we may add, *Dr. Hammond's Tracts*^d, with his *Defence of Episcopacy against Blondel*, and *Bishop Pearson's Defence of the Epistles of St. Ignatius*^e. The controversy concerning the *Rights of the Church*^f will pro-

ⁿ p. 8. Chillingworth, his Works. Knott, a Jesuit, [whose real name is supposed to have been Wilson,] having written a work entitled, 'Charity maintained by Catholics,' Chillingworth published against him, 'The religion of Protestants a safe way to Salvation?—To this Knot replied in 'Infidelity unmasked, or the confutation of a book publish'd by Mr. Chillingworth under this title, "The Religion, &c."

^o p. 16.

^p p. 25. [and Discourse concerning the Idolatry practised in the Church of Rome, 1671, 8vo. 5s.]

^q p. 26.

^r p. 4.

^s [1613, folio, 12s. 1778, folio, 15s.]

^t [8vo. 1677, 5s.]

^u p. 10.

^x p. 12.

^y p. 4.

^z [4to. 1681, 4s.]

^a [12mo. 1694, 2s.]

^b [8vo. 1673, 5s.]

^c [2 vols. 4to. 1683—85, 12s. folio, 1698, 10s. 3 vols. 8vo. 1718. 15s.]

^d p. 12.

^e p. 21.

^f Rights of the Christian Church asserted, &c. 8vo. 1706.—third edition, 8vo. 1709. Written by Dr. M. Tindall, the Author of "Christianity as old as the Creation." Few books ever caused more stir among the Clergy. The work was prohibited, and a bookseller indicted for selling a copy, yet it went through three editions. It was approved by M. Le Clerc, and extracts from it inserted in his 'Bibliothèque choisie.' The Lower House of Convocation condemned it. Several answers to it were soon published, by Hickes, Potter, Turner, Hill, Carol, Oldsworth, Lewis, &c. Although Dr. Wotton modestly declares *the most considerable* answers to it to be those of Bp. Potter and Dr. Hickes, yet he himself was one of the first to reply to it, in a Sermon preached at

perly come in here; though the author of the pestilent book so called is equally an enemy to the Presbyterians and to us. Those that would understand that controversy well, should read Mr. Thorndike's Works^g, and the answer to the 'Rights,' of which Bp. Potter's^h and Dr. Hickes'sⁱ are the most considerable. What the Quakers hold, and how their tenets may be exposed, will be fully seen in Leslie's^k, Bugg's^l, and Keith's^m discourses.

The best books against the Arians, besides Pearson upon the Creedⁿ, are Bp. Bull's Works^o, and the tracts of the ancient fathers against the Arians, which are very numerous. We have an accurate sum of what the fathers have said upon that subject, in Petavius's *Dogmata Theologica*^p, set down at large. But Petavius being inclinable to Arianism, (though a Jesuit,) Bp. Bull's *Defence of the Nicene Creed*^q should be read along with him. Grotius^r and Stillingfleet^s have exhausted that part of the controversy which relates to the satisfaction of Jesus Christ.

Against those that deny either the existence of God, or any actual revelation of His will to mankind, this age has produced more excellent writers, than all the ages that have gone before us. The opinions of the ancient philosophers

Newport Pagnell, Bucks, on the second of Sept. 1706. This Sermon went through four editions in a very short time, and is highly spoken of even by Le Clerc himself, who afterwards examined the answers which had appeared to 'the Rights,' in a pamphlet of eighty pages, 8vo. *Lond.* 1711. and Tindall himself thought the Sermon deserving of a reply, which he accordingly gave, entitled 'a Defence' of his book, 8vo. *Lond.* 1707; and again in a 'Second defence,' published in the following year, in 8vo.

^g [Discourse of the Government of Churches, 12mo. 1641, &c. His principal works have been reprinted, 1843, 4 vols. 8vo. 2l. 2s.]

^h p. 21.

ⁱ p. 13.

^k p. 16.

^l [Pilgrim's Progress from Quakerism to Christianity, 12mo. 1700, 5s. Great Mystery, or Quakers set in their true light, folio, 1712, 18s. Quakerism withering and Christianity reviving, 18mo. 1694, 3s.]

^m [Deism of William Penn and his brethren exposed, 12mo. 1699, 2s. 6d.]

ⁿ p. 21.

^o p. 5.

^p [3 vols. folio, 1562, 2l. 2s. 6 vols. in 3, folio, 1700, 3l. 3s.]

^q p. 5.

^r p. 12.

^s p. 25.

upon the subject are very accurately described and explained by Dr. Cudworth^t in his *Intellectual System of the Universe*. The existence of a God, and the necessity of a Providence, as they may be proved from the works of the creation, are proved beyond contradiction, and the particulars demonstrated by Dr. Bentley^u and Dr. Clarke^x, in their *Boylean Lectures*, by Dr. Cheyne in his *Philosophical Principles of Natural Religion*^y, and by Mr. Derham in his *Physico-Theology*^z. Judge Hale's *Origination of Mankind*^a is likewise well worth reading upon this subject; and Dr. Jenkin's *Reasonableness and Certainty of the Christian Religion*^b, with Bp. Stillingfleet's *Origines Sacrae*^c, (especially the posthumous editions,) contain great variety of useful and curious learning upon these heads.

These are general indications where that knowledge lies, wherewith it is proper for a divine to be acquainted. As for a method of forming a course of studies, every man must consult himself, and choose what he likes best; and that method which is easiest and pleasantest (in both which cases all men are to judge for themselves) is for that very reason the properest. Men's minds differ as much as their bodies. Every man not only thinks for himself, but has some peculiarities in his way of thinking distinct from other men. And in studying it is not so much what a man comprehends, as what he likes, that must engage him. When men are once jaded, they presently give over. Besides, every man must be guided by the books that he can procure, by the leisure that he has, and by the *præcognita* that he has already attained. However, since you may possibly be willing to know my thoughts concerning what I think an useful way of studying divinity, for those who would be masters of their profession, in as full an extent, as it can be attained without being acquainted with the Hebrew language; or at least concerning such an one, as may be the most easily and

^t p. 9.^u p. 4.^x [8vo. 1704, 3s.]^y [8vo. 1734, 3s.]^z [8vo. 1714, 2s. 6d.]^a [folio, 1677, 9s.]^b [2 vols. 8vo. 1698, 5s.]^c p. 25.

with least expense pursued, I shall propose the following observations.

1. In studying the Scriptures, a continued and regular course of reading the Bible, from the beginning to the end, is, in my opinion, not so profitable at first to him that would study it as a divine. He had better read the historical books first, i. e. Genesis, the beginning of Exodus, and of Numbers, Deuteronomy, and then Joshua, and so on to the end of Esther, a good deal of Isaiah and Jeremiah, the beginning of Daniel, and the Maccabees; then the Gospels and the Acts; and along with these Josephus^d. The *lacunæ* in the sacred history are well supplied by him, and his account of that *abomination of desolation*, when Titus destroyed the second temple, is a noble description of the completion of those terrible prophecies by which our blessed Saviour foretold the dissolution of the Jewish polity in the twenty-fourth chapter of St. Matthew, and the thirteenth chapter of St. Mark. Along with these I would recommend Archbishop Ussher's *Annals of the Old and New Testament*^e, which is a work perfect in its kind, and which, well digested, will give a young divine a very sound knowledge of the history of the world, sacred and profane, from the creation to the destruction of the second temple; which knowledge will, upon innumerable occasions, be of unspeakable use.

2. This being done, I would have our student begin the Pentateuch again, and read it quite through, not only what is historical, but also that part which contains the statutes and ordinances which God gave the Israelites by the hand of Moses, very carefully; and immediately after, St. Paul's Epistles, which without a competent skill in the Jewish economy, especially those to the Galatians and Hebrews, will not be thoroughly understood. Whereas by the method that I propose, Moses and St. Paul will explain each other. But here I would recommend two books, which, well digested, will make this work very easy. The first is Surenhusius's *Βίβλος καταλλαγῆς sive Conciliationes locorum V. T. quæ allegantur in N. T. secundum Modos allegandi et For-*

^d p. 15.

Ed. T. Smith, folio, 1722, 11. 1s.]

^e [2 vols. folio, 1650—54, 16s.

mulas interpretandi Theologorum Hebræorum^f. There he particularly shews how our blessed Saviour and His disciples proved what they said out of Moses and the Prophets, and why they quoted every passage, that they thought proper for their purpose, in the particular manner in which we see it alleged. He compares their methods of argumentation with those which are used by the Jewish masters; and thereby demonstrates the cogency of many arguments produced by St. Paul, which have perplexed most Christian interpreters; and so shews the connection between the covenants in a full and convincing manner. And though his design led him to quote the Hebrew text at every turn, yet his work is so contrived, that those that do not understand Hebrew need not be frightened, since most of his allegations are exactly translated, and by that means the thread of his arguments may be very easily comprehended.

The other book which upon this occasion should be very carefully read, and that more than once, is Dr. Allix's *Reflections upon the Books of the Old and New Testament, to prove the Truth of the Christian Religion*^g. It is a noble store-house of arguments to confound the Jews, by proving that Jesus Christ is the Messiah, and to put our free-thinkers to silence, who disbelieve revelation at the same time. But the reason, why it should be studied particularly along with the Mosaical law, is, because he shews that the same design goes through the history, the law, and the prophecies of the Jews, with one consent to bring us to Jesus of Nazareth, and, when once He appeared, to furnish us with invincible arguments to prove, that He was truly and indeed the Messiah.

Along with these, Spencer^h *de Legibus Hebræorum*, Cunæusⁱ *de Republica Hebræorum*, Outram^j *de Sacrificiis*, and Reland's^k *Antiquitates Hebraicæ*, may be read. Though Dr. Spencer should, I think, be read with caution; and the books I mention with him will be good preservatives against

^f [4to. 1713, 12s.

ⁱ [8vo. 1617, 3s.]

^g p. 3.

^j [4to. 1677, 5s.]

^h [2 vols. folio, 1685, 12s. 2 vols.

^k [8vo. 1708, 5s.]

folio, 1732, 18s.]

any evil impressions, which sometimes an unwary reading of the work of his may cause in the minds of his readers.

To them he may with great profit join Surenhusius's¹ edition of the Misna. If he does that, I would advise him to read the respective titles^m in the Misna (which are many of them independent upon one another) in the order in which they lie in the Pentateuch, without any regard to the order in which they lie in the Misna itself. As for instance; when the chapter of *the waters of jealousy*, in the fifth of Numbers, or that of *taking a brother's wife*, in the twenty-fifth of Deuteronomy, are read in the Pentateuch, then the titles *Sota* and *Jerammoth*, which corresponds to those laws, should be read in the Misna, and so of the rest. The Misna and its commentators will appear very dry, and perhaps ridiculous at first, to men wholly unacquainted with that learning, but use will soon conquer that, and the benefit which will thence arise towards the understanding the Mosaic law, will abundantly compensate the pains; and I speak from experience, that all the Christian commentators put together (at least those that I have used) will not give a tenth part of the light to the understanding the law of Moses, that may be had by the help of the Jewish traditions. Now the text of these traditions, which the Rabbinistic Jews hold to be of equal authority to that of the Pentateuch, is the Misna; and that being designed as a superstructure to the written law in all its branches, the understanding of it will fix the law itself more firmly in our minds. But I would not advise our student to meddle with the Misna the first time that he reads the Pentateuch even with commentators, but to reserve it till he has completed the rest of his biblical studies. It will then be easier, pleasanter, and more profitable.

3. When the Levitical law is well understood, the Prophets will be read with great advantage. They will then be easy, and the force of their admonitions will be evidently seen. Afterwards the Poetical Books of Scripture may be studied, and last of all the Prophecies of Daniel and St. John. As to

¹ [6 vols. folio, 1698, 2l. 2s.]

mentioned translation of *Sabbath* and

^m The contents of all the titles of the Misna are printed with the fore-
Eruvim. See p. iii.

the Revelation of St. John, I would have every man left to himself how far he will study it; only it seems certain to me, that the Spirit of God designed to draw in shades in that Revelation the future state of the Church, till the general consummation of all things, and not barely to give such temporary predictions as Grotiusⁿ and Dr. Hammond^o would make us believe. If the Bible be read in this order, in a regular way, and with the same application that we read a new book just come out, I will answer for it, the profit will be unspeakable. The first time I would advise our student to use commentators very sparingly, and rather mark down what he does not comprehend, to be examined upon a review at last, than to consult other men as often as he finds himself at a stop. I would also advise him to read it this first time in our common English translation^p. That is the language in which we are to instruct the people. Its phraseology ought always to be familiar to us. That we daily hear read in the Church. To it all our books of divinity are accommodated. But then afterwards the Old Testament should be read along with the LXX^q, and the vulgar Latin^r, and the New Testament with the Greek. The Evangelists and the

ⁿ p. 12.

^o p. 12.

^p The translation of the Scriptures in general use at present was made in the reign of James I. and first appeared in fol. 1611.—The principal English versions previous to that time were those of Tyndal, Coverdale, Cranmer, and what is called 'The Bishop's Bible,' executed in the reign of Elizabeth. The Psalms, as we find them in our Prayer-books, are of the translation of Cranmer's or the great Bible of Henry VIII.

The Bible was first printed in English in 1535, but detached portions of it had appeared nearly ten years before, through the means of W. Tyndal; it being however as yet forbidden by law, these early edi-

tions were suppressed as soon as possible, and are consequently very rare at present. [The earliest English version was made by Wycliffe and his followers. This version was first printed entire at Oxford in 1850, in 4 vols. 4to. 5*l.* 15*s.* 6*d.*]

^q p. 2.

^r p. 2. The Vulgate, or common Latin version of the Romish Church, was the composition of St. Jerome in the fourth century; it almost universally superseded the one which was before in use, and which is now known by the name of 'versio vetus' or 'Italica.' This last may be seen in Sabatier's *Bibliorum Sacrorum Latinæ versiones antiquæ*, 3 tom. fol. *Paris*. 1751, 6*l.* 6*s.*

Apostles formed their Greek style upon the translation of the Old Testament, (which if not all, yet at least the Pentateuch, was made by the LXXII interpreters at the command of Ptolemy Philadelphus^s;) and that they generally use when they quote any text out of the Old Testament; for which reason a familiar acquaintance with the text of that translation, will conduce exceedingly to the understanding the Greek text itself of the New.

4. When the holy Scriptures have been thus carefully read by themselves, it will be proper to take some commentators at the next reading. Our student may get a large interleaved Bible, and there set down such interpretations as strike him, and note parallel places, and particularly (as I advised before) let him set down his own doubts. What he can solve himself afterwards, will give him great pleasure. Of all interpreters, paraphrasts are at first the usefulest. Le Clerc^t and Hammond^u have written that way. Here again I would recommend St. Chrysostom^x and Theophylact^y. They may be begun with: and St. Chrysostom's authority, considering the time when he lived, and his excellent judgment, is of more weight than the authority of any writer can be now.

But because there are more reasons than one why commentators should be either studied or consulted, therefore distinction ought to be made between them according to the several designs for which they are wanted. Some give only a literal explication, and that too only their own; such are Ainsworth's^z on the Pentateuch, and the Psalms. Others have only short glosses in three or four words upon a passage. These, when drawn with judgment, are very useful. Emmanuel Sa's^a Annotations upon the Bible are of this kind. Others, besides a literal explication, give us long theological and moral digressions, which when managed with judgment, are of excellent use to a preacher. Of these, since the ancients, I know none to be compared to Calvin^b, whose commentaries are truly admirable. Joseph Scaliger, who

^s About 280 years before Christ.

^t [7 vols. folio, 1700—14, 2*l.* 2*s.*]

^u p. 12.

^x p. 42.

^y p. 48.

^z [2 vols. folio, 1639, 2*l.* 2*s.*]

^a [4to 1598, 12*s.*]

^b p. 6.

was a very competent judge, speaks of them in the *Scaligeriana*^c with rapture. Some gather out of the Heathen writers, both Greek and Latin, proper passages to illustrate the text, and take great pains to shew the phraseology, opinions, and traditions, of the Gentile world, as they came in their way. In this kind no man comes up to Grotius^d, and our countryman Prices^e, as far as he goes. Others have taken pains to compare the text of the Old and New Testament, with the various and most remarkable versions, some Eastern, and some European. In this way Lewis de Dieu^f has done great service; and so has our Mr. Boys^g, and both with the design that they might be assistant to those who were to translate the Bible into Low Dutch and English. Mr. Boys was himself one of the translators appointed in King James's time for that work. Others again take great care to produce out of the Jewish stores, what is most valuable in the Rabbinical expositors. In this way Dr. Pococke^h and Dr. Lightfootⁱ have excelled all others. Out of these, and the commentators already mentioned, our student will easily see what to collect that will be most for his purpose. Mr. Le Clerc's commentaries I mentioned already. They are in every body's hands, and may be read with great advantage. But in his exposition of many of the prophecies relating to the Messiah, he ought, as I have already mentioned, to be read with caution. But Dr. Allix's^j *Reflections* well digested, will prevent any similar impressions, which his commentaries upon the Old Testament, and notes upon the New, which he has published in French, may make upon the minds of unwary readers, in that particular.

5. But one sort of study alone is tiresome. That made me name Spencer^k, and Reland, and Outram, and Cunæus,

^c [1669, 8vo. 4s.]

^d p. 12.

^e [Commentarii in Nov. Test. fol. 1660, 12s. Contained also in the Critici Sacri.]

^f [Commentarii in Nov. Test. 3 vols. 4to. 1631—46, 15s. Critica Sacra, fol. 1683, 12s.]

^g Exposition of the Epistles and Gospels, Proper Psalms, and Proper Lessons. 4to. 1614—31, 15s. Works, fol. 1638, 15s.]

^h p. 21.

ⁱ p. 17.

^j p. 3.

^k See p. xiii.

to be read with the Levitical law: and Josephus and Ussher's annals with the history of the Bible. If also some system of divinity were read at bye-hours, it would be very proper. I would by all means advise our student to begin with Grotius *de veritate Relig. Christianæ*¹, and then go to Pearson's *Exposition of the Creed*^m, and afterwards take Bishop Burnet's *Exposition of the XXXIX Articles*ⁿ; and after they are well understood, he may read the Institutions of Calvin and Episcopius°. Grotius will give him a general scheme of our religion. Pearson will fix him in the belief of the mysteries of Christianity. Burnet explains the Articles of our Church, and therefore such an exposition as his (which is an admirable one) is very necessary for an English divine. The natural desire which is implanted in mankind, to seek after abstruse or hidden things, has driven men in all ages to busy themselves in enquiries concerning predestination and free-will. The state of this controversy, as it has been debated among the Protestants since the Synod of Dort^p, is there fully and impartially laid down, and summed up with equal judgment and accuracy. Dr. Hammond's *Practical Catechism*^q, is an excellent explanation of the duties of our religion.

How far natural religion will carry us, is admirably well explained by Bp. Wilkins^r. The duties of the Christian life, and the grounds upon which obedience to those duties stand, are fully set forth by Dr. Scott^s and Mr. Kettlewell^t. I should put *The whole Duty of Man*^u in the first place, but

¹ p. 12.

^m p. 21.

ⁿ p. 5.

° See p. ix.

^p Held A. D. 1618: it continued six months.

^q p. 12.

^r [8vo. 1675, 2s.]

^s p. 23.

^t p. 15.

^u Generally supposed to be written by Lady Packington. Innumerable editions, the first in 1657.—Translated into Latin by Dr. R. Lucas,

and published 8vo. *Lond* 1693.—Translated into Welsh by Dr. Th. Gough.

It has also been attributed to Abraham Woodhead; William Fulman; Archbishop Sterne; and Archbishop Accepted Frewen, President of Magdalen College, Oxford. See Ballard's *Memoirs of learned Ladies*, p. 316. 4to. *Oxford*, 1752. Thomas Hearne judged it to be the composition of Archbishop Sancroft. See 'Letters from the Bodleian Library,' 8vo. vol. ii. p. 125.

that I take it for granted, no man that would study divinity, as a profession, comes to it without having read that book over and over again long before, to make him a Christian, which is a necessary preliminary to the being a divine.

Other books may be read in any order, provided one does not get a habit of skipping from one subject to another, before the subject be well comprehended, which is very mischievous and very common. No man can ever master any thing thoroughly that way.

6. When our student is thus master of a scheme of the *credenda* and *agenda* of Christianity, which will be got in a very competent degree by the foregoing method, I would propose to him to read the Fathers. In reading them it will be advisable to use a common-place-book. He that begins to read them without having a body of divinity tolerably well in his head, will not know, at first, what to observe; he will set down things trivial, and omit things weighty: but if he comes to them with a general knowledge of the several controversies in religion, which have divided Christendom in every age, he may make the tenets and practices of the several parties to be so many heads in his common-place-book, and to those heads he may refer what he shall meet with in his reading. For other matters, he may make heads enough, according to his own inclination, by which (as I said before) every man must guide himself. For that no rules can or need be given; since all men have some particular views in their studies, which they will never lose sight of, the pursuit of which will make their labours more delightful to them. In a great many controversies we have collections of this sort drawn up to our hands, which therefore, so far as they go, will save us the trouble of collecting upon those heads, and it will be likewise a wonderful satisfaction to find (as we shall frequently) that we observe things that those judicious and laborious men, who have made former collections, have omitted. Of this sort are, Petavius's *Dogmata Theologica*^x; Bp. Cosin's *History of Transubstantiation*, and of the *Canon of the Scriptures*^y; Bp. Gunning's *Discourse of*

^x See p. x.

^y p. 8.

Lent^z; Ussher's *Historia Dogmatica*, and *Conference with Malone*^a; Dallæus *De cultûs Religiosi objecto contra Latinorum Traditionem*^b; and several others. I mention Forbesius's *Instructiones Historico-Theologicæ*^c, in the rear of these, as the most valuable book of this kind, that our student can possibly make use of. He will there see a complete history of all the controversies that have distracted the Church of Christ, deduced through every age, with their minutest branches and subdivisions. The proper authorities for every position that he lays down are always set down, so that nothing needs be taken on trust barely upon his word. He seldom or never varies from the decisions of the Catholic Church in his determinations; and his sufferings, for the cause of Episcopacy, have deservedly endeared him to the members of the episcopal Churches of this island. These were all great men, and their collections and observations are of admirable use: but this should not deter men of ability and leisure from reading the original compositions of the Fathers. They will then judge for themselves; and things will appear in a different and in a much better view, than any representations made by other men can give; and for our encouragement, few of them are difficult.

7. The knowledge of what our adversaries say, is of almost absolute necessity to an English divine. Here particular care must be taken, that we do not acquiesce in the accounts which our friends give of the opinions of those from whom they dissent. If we misrepresent what they say, we shall not only be sure to hear of it again with reproach; but, what is worse, whatsoever we can urge against them will lose all its weight. And as all men have a right to be heard, so no man's defence can be so fully or so fairly (at least not so satisfactorily) represented as in his own words. Here then we are to distinguish between what private doctors say, and what is the voice of the community whose opinions we

^z [4to. 1662, 10s. 8vo. 1848, 10s.]

^b [4to. 1664, 7s. 6d.]

^a [Answer to a Jesuit, 4to. 1631,

^c [folio, 1645, 8s.]

7s. 6d. 8vo. 1835, 10s. 6d.]

examine. Bellarmin^d, and Perron^e, and Stapleton^f, are deservedly esteemed among the ablest defenders of popery; and yet whenever the papists are pressed from the writings of any, or all of these men, by our divines, they immediately tell us, that what these doctors say, is only their private opinion, in which the church (as they call themselves) are not obliged to acquiesce. If therefore we would successfully attack the Papists, we must see what the Church of Rome has professedly taught in any authentic books of her own. The *Canons of the Council of Trent*^g, (which are nobly explained by F. Paul^h in his history of that Council,) the *Catechismus ad Parochos*ⁱ, and the *Offices of the Church*^k, which have been set forth since the celebration of that Council, may be depended upon. The *Catechismus ad Parochos* is the clearest and best system of popery that we have, and its authority cannot possibly be evaded, it having been composed by the order of P. Pius V. in pursuit of a decree of the Council of Trent for that purpose. With these one may read Chemniti-
 tius's *Examen Concilii Tridentini*^l. If I would know what the Lutherans will stand by, I would examine the *Augsburg Confession*^m, and read Sleidan's *History of the Reformation in Germany*ⁿ, and Seckendorf's *History of Lutheranism*^o, (which last is a book complete in its kind,) at the same time. *The*

^d [Disputationes, 3 vols. folio, 1590, 2l. 2s. 4 vols. folio, 1721, 3l. 3s.]

^e [Œuvres, 3 vols. folio, 1621, 2l. 2s.]

^f [Opera, 4 vols. folio, 1620, 3l. 3s.]

^g Canones, &c. Concilii Tridentini. In 1564, Aldus Manutius published three editions in folio, each differing in some degree from the others: (these may be considered as the most authentic, Aldus being then printer to the Holy See.) He also published two editions in 8vo. the same year, and subsequently several others. [Reprinted 12mo. 1837, 4s.]

^h p. 19.

ⁱ [Romæ, 8vo. 1564. Reprinted 1834, 12mo. 6s.]

^k The Roman Offices or Liturgies are to be found every where. One of the best editions perhaps is that printed at *Antwerp* by Plantin, in folio, in 1686.

^l [folio, 1614, 15s. folio, 1797, neat 1l. 1s.]

^m [folio, 1530. Reprinted 1830, 8vo. 7s.]

ⁿ p. 24.

^o [4to. 1688, 10s. 6d. folio, 1692, 15s.]

Harmony of the Confessions of Protestant Churches^p, which are all printed together, will shew what every Church has taught separately from the rest. In Knox's^q and Spotswood's^r *Histories of the Church of Scotland* you will see what Scottish Presbyterianism is, as it is represented by friends and foes. In Bp. Burnet's *History of the Reformation of the Church of England*^s you will have a full view of the steps which our Church took, when she reformed herself from the errors of Popery: and the doctrine of the Church of England is fully seen in our Liturgy^t, Articles, and Homilies^u. The *Racovian Catechism*^x will shew you what the Socinians formerly held in Poland, and by what arguments they endeavoured to support their impious heresy. Barclay's *Apology*^y gives us such a system of Quakerism, as the Quakers profess to abide by. The *Acts of the Synod of Dort*^z will fully instruct us in the nature of Dutch Calvinism; and the *Acta Synodalia Remonstrantium*^a give the reasons at large why the Arminians separated from the Calvinists, and refused to subscribe to the decrees of that Synod. Orobio the Jew (whose papers in defence of Judaism are printed at length in Limborch's *Collatio cum erudito Judæo*^b) does in them acquaint us with what the Jews have to say for themselves, for their not embracing the Christian faith. Mr.

^p Harmony of the Confessions of the faith of the Christian and reformed Churches, [8vo. 1586. Reprinted 1846.] At the end is the Confession of the Church of Scotland. To this may be added the 'Sylloge Confessionum sub tempus ecclesiæ reformatæ editarum,' (p. 26.) which contains the Helvetic, Augsburg, Saxon, and Belgic Confessions, the Heidelberg Catechism, and the Articles of the Synod of Dort. As a supplement to this may be used Butler's historical account of the Confessions of faith of the Roman Catholic, Greek, and principal Protestant Churches. Mr. Butler was a Roman Catholic.

^q [folio, 1614, 1l. 1s.]

^r p. 25.

^s p. 5.

^t Liturgy. The English Liturgy was first printed in 1549, (of which date there are two editions.)—Revised in 1552.—Abolished by Queen Mary.—Restored by Elizabeth, and the Act of Uniformity passed. The last revisal took place after the restoration of Charles II. when the second Act of Uniformity was made.

^u p. 13.

^x [18mo. 1609. 8vo. 1739, 7s.]

^y [8vo. 1701, 2s. 6d.]

^z [folio, 1620, 10s. 6d.]

^a [4to. 1720, 12s.]

^b [4to. 1687, 7s. 6d.]

Reland^c has lately published a short *System of Mahometanism*, written by a Mahometan; from which and from the *Alcoran*^d, which is well translated into Latin, you will better learn what the disciples of Mahomet teach, than from any Christian writers that I know.

8. I have said little hitherto of Ecclesiastical History. That is a necessary part of knowledge to a divine in most controversies, but especially if he has much to do with Papists and Arians. The ancient historians, whom Valesius has published in Greek and Latin, are certainly to be read more than once with care. To these one should join Lactantius (or whoever is the author) *de Mortibus persecutorum*, and the Ecclesiastical History of Sulpicius Severus^e. After them (unless you will reckon Ruffinus's Ecclesiastical History, which is little more than a translation of Eusebius) we have not many ancient writers who have professedly given us much of Ecclesiastical History. What we would know more, must chiefly be gathered from modern collectors. From the 6th century downwards till the Reformation, things grew dark; and Du Pin^f will amply satisfy the curiosity of those who want time, and inclination, and opportunity, to pursue those disquisitions farther. Dr. Cave's *Lives of the Fathers*^g are in all men's hands, and are, doubtless, well worth reading. But if a man desires to be exact with little trouble, and is willing to know, in a manner, all that can be known for the first four or five centuries in the Church, let him read Monsieur de Tillemont's *Memoirs of Ecclesiastical History*^h carefully, who, in my opinion, has set a pattern of exactness and judgment to all that will come after him, and has greatly outdone all that have gone before him. If you would have a regular continued history of the Church, Godeau'sⁱ, though a Papist, which reaches to the tenth century, is the best; and to him you may oppose Le Sueur^k, who was

^c [De Religione Mohammedica Arab. et Lat. 12mo. 1705, 5s.]

^d [Arab. et Lat. Maraccii, folio, 1698, 3l. 3s. Translated by Sale, 1734, 4to. 18s. 2 vols. 8vo. 1825, 16s. 2 vols. 8vo. 1764, 14s.]

^e p. 26.

^f p. 10.

^g p. 7.

^h p. 27.

ⁱ [3 vols. folio, 1687; 6 vols. 12mo. 1687, 1l. 1s.]

^k [8 vols. 4to. 1730, 1l. 16s.]

a Protestant, whose Ecclesiastical History is very useful to a Protestant, because at the end of every remarkable period he sets down an account of the controversies then started with a good deal of judgment. But I see I shall run into too great a length, and therefore I omit Baronius's *Annals*¹, which if our student would read, he ought by all means to compare F. Pagi's *Critique* upon them, along as he goes.

I shall add no more. You desired only a short sketch, and you have it. If you would read longer and more accurate discourses upon this subject, you may find enough to satisfy your curiosity in Stephanus Gaussenus's *Dissertationes Theologicæ*^m, and F. Mabillon's *Treatise of Monastical Studies*ⁿ, whom I purposely avoided to copy, because I apprehended that you desired my own thoughts only upon this subject.

¹ [Cum notis Mansi, 38 vols. folio, 1738—59, 40 $\frac{1}{2}$.]

ⁿ [Traité des Etudes Monastiques, 2 vols. 8vo. 1692, 12s.]

^m [12mo. 1727, 5s.]

PROFESSOR VAN MILDERT'S LIST. 1818.

The pages refer to the Alphabetical List of Books in general use which follows.
The works not included in that List have the dates of their original publication and the usual prices added.

GENERAL TREATISES ON DIVINITY.

- | | |
|--|---|
| Bishop Tomline's Elements of Christian Theology. (p. 27.) | Wotton's Thoughts on Studying Divinity. [1734—by Cotton, 1818, 2s. 6d.] |
| Jenkins's Reasonableness of Christianity. [2 vols. 8vo. 1698, 6s.] | Grotius de Veritate Religionis Christianæ. (p. 12.) |

NATURAL RELIGION.

- | | |
|---|---|
| Ellis's Knowledge of Divine Things from Revelation, not from Reason or Nature. [8vo. 1743, 5s.] | [2 vols. 4to. 1764, 14s.] on the Necessity of Revelation. |
| Campbell, [1739, 8vo. 5s.] or Leland, | Paley's Natural Theology. (p. 20.) |

REVEALED RELIGION.

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|---|---|
| Leslie's Short Method with the Deists, and his Truth of Christianity demonstrated. (p. 16.) | Bishop Butler's Analogy. (p. 6.) |
| Paley's Evidences. (p. 20.) | Bishop Sherlock on Prophecy. (p. 23.) |
| Bishop Stillingfleet's Origines Sacrae. (p. 25.) | Bishop Newton's Dissertations on the Prophecies. (p. 20.) |
| | Bishop Watson's Apology for the Bible. [12mo. 1796, 2s.] |

THE SCRIPTURES.

- | | |
|----------------------------------|---|
| Simon's Hebrew Bible. (p. 1.) | White's Diatessaron. [12mo. 1800, 2s. 6d.] |
| Septuagint Bible. (p. 2.) | Eusebius's Canons, Greek, (in Lloyd's Greek Testament, p. 1.) |
| White's Greek Testament. (p. 1.) | |

SCRIPTURE LEXICONS.

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|---|---|
| Guarini's, Buxtorf's, [folio, 1640, 1l. 10s.] or Parkhurst's, [1762, 4to. 10s.] Hebrew Lexicon. | Biel's Lexicon to the Septuagint. [3 vols. 8vo. 1779, 12s.] |
| | Schleusner's. (p. 23.) or Parkhurst's, (p. 20.) Gr. Lex. |

CONCORDANCES.

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|--|---|
| Buxtorf's, [1632, folio, 1l. 10s.] or Taylor's, [2 vols. folio, 1754, 5l. 5s.] Hebrew Concordance. | Cruden's English Concordance. (p. 9.) |
| | Schmidius's, (p. 23.) or Stephens's, [folio, 1624, 10s.] Greek Concordance. |

CANON OF SCRIPTURE.

- | | |
|--|---|
| Gray's Key to the Old Testament. (p. 12.) | Michaelis's Introduction to the New Testament. (p. 16.) |
| Percy's Key to the New Testament. (p. 12.) | Paley's Horæ Paulinæ. (p. 20.) |

EXPOSITION OF SCRIPTURE.

- Ernesti Institutio Interpretis Novi Testamenti. [12mo. 1775, 3s.]
 Collyer's Sacred Interpreter. (p. 8.)
 Wells's Geography of the Old and New Testament. (p. 28.)
 Graves's Lectures on the Pentateuch. (p. 10.)
 Pyle's and Clarke's Paraphrase on the Old and New Testament. [9 vols. 8vo. 1735—50, 2l. 2s.]
 Elsley's Annotations on the Gospels. (p. 10.)
- Slade's Annotations on the Epistles. (p. 24.)
 Woodhouse on the Apocalypse. [8vo. 1805, 5s.]
 Grotii Annotationes in V. et N. Test. (p. 12.)
 Critici Sacri, (p. 9.) or Poole's Synopsis. (p. 21.)
 Valckenaerii Scholæ in N. T. [2 vols. 8vo. 1815, 15s.]
 D'Oyly's and Mant's Family Bible. (p. 3.)

DOCTRINES OF CHRISTIANITY.

- Waterland on our Lord's Divinity. (p. 28.)
 Ridley on the Divinity of the Holy Ghost. (p. 22.)
 Waterland on the Importance of the Doctrine of the Trinity. (p. 28.)
 Bishop Pearson on the Creed. (p. 21.)
 Bishop Bull's Works. (p. 5.)
 Waterland on Regeneration. (p. 28.)
 Waterland on Justification. (p. 28.)
- Stebbing on the Holy Spirit. [8vo. 1719, 5s.]
 Magee on the Atonement. (p. 18.)
 Rotheram on Faith. [8vo. 1766, 3s.]
 Sumner's Apostolical Preaching. (p. 26.)
 Archdeacon Pott on the Conditions of the Christian Covenant. [8vo. 1803, 5s.]
 Bp. Tomline's Refutation of Calvinism. [8vo. 1811, 5s.]

DUTIES OF CHRISTIANITY.

- Scott's Christian Life. (p. 23.)
 Taylor's Holy Living and Dying. (p. 26.)
- Taylor's Life of Christ. (p. 26.)
 Whole Duty of Man. (p. 29.)

SACRAMENTS.

- Barrow on the Sacraments. (p. 3.)
 Wall on Infant Baptism. (p. 28.)
- Waterland on the Eucharist. (p. 28.)

ECCLESIASTICAL HISTORY.

- Josephus, (p. 15.)
 Prideaux's Connexion. (p. 22.)
 Mosheim's Ecclesiastical History. (p. 19.)
- Bingham's Ecclesiastical Antiquities. (p. 5.)
 Sylloge Confessionum. (p. 26.)

CHURCH GOVERNMENT.

- Abp. Potter on Church Government. (p. 21.)
 Hooker's Ecclesiastical Polity. (p. 13.)
- Daubeny's Guide to the Church. [3 vols. 8vo. 1799, 12s.]
 Sikes on Parochial Communion. [8vo. 1812, 5s.]

CHURCH OF ENGLAND.

- Lloyd's History of Church Government in Britain. (p. 25.)
 Strype's Memorials of Abp. Cranmer. (p. 26.)
 Burnet's History of the Reformation. (p. 5.)
 Burnet's Exposition of the XXXIX Articles. (p. 5.)
 Welchman on the XXXIX Articles. [8vo. 1692, 2s. 6d.]
 Newcome's [8vo. 1792, 5s.] or Lewis's, (p. 16.) History of English Translations of the Bible.
 Wheatley on the Common Prayer. (p. 29.)
 Shepherd on the Common Prayer. [2 vols. 8vo. 1801, 12s.]
 Book of Homilies. (p. 13.)
- Archdeacon Sharp on the Rubrics and Canons. (p. 23.)
 Archbishop Secker's Lectures on the Catechism. [2 vols. 8vo. 1769, 5s.]
 Wordsworth's Ecclesiastical Biography. (p. 29.)
 Walton's Lives. (p. 28.)
 Bennet's London Cases abridged. [8vo. 1700, 3s.]
 Bennet on Schism, [3vo. 1718, 4s.] on Quakerism, [8vo. 1705, 3s.] and on Popery. [8vo. 1701, 3s.]
 Bp. Marsh's Comparative View of the Church of England and the Church of Rome. [8vo. 1814, 5s.]

PASTORAL OFFICE.

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| Bishop Huntingford's Preparation for
Deacon's and for Priest's Orders.
[8vo. 1814, 5s.] | Clergyman's Instructor. (p. 8.)
Parish Priest's Manual. [12mo. 1832, 3s.]
Dodwell's, [12mo. 1767, 2s.] or Paley's,
[12mo. 1790, 3s.] Companion for
Visiting the Sick. |
| Bishop Wilson's Parochialia. (p. 29.) | |
| Clergyman's Assistant. [8vo. 1828, 5s.] | |

SERMONS.

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|--|---|
| Bishop Sherlock. (p. 23.) | Bishop Stillingfleet. (p. 25.) |
| Archbishop Sharp. (p. 23.) | Archbishop Secker. [12 vols. 8vo. 1771,
2l. 2s.] |
| Archbishop Tillotson. [Works, 8 vols.
folio, 1752, 2l. 2s.] | Skelton. [3 vols. 8vo. 1756. 12s.] |
| Clarke. [10 vols. 8vo. 1732, 1l. 1s.] | Horbery. (p. 14.) |
| Barrow. (p. 4.) | Tottie. [8vo. 1775. 5s.] |
| Rogers. [4 vols. 8vo. 1742, 12s.] | Bishop Horsley. (p. 14.) |
| Bishop Jeremy Taylor. [p. 26.] | Bishop Atterbury. [4 vols. 8vo. 1734, 12s.] |

COLLECTIONS.

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|---|---|
| Enchiridion Theologicum. (p. 10.) | Tracts of the S. P. C. K. [12 vols. 12mo.
1809, 18s.] |
| The Scholar Armed. [2 vols. 8vo. 1795.
18s.] | Bishop Watson's Collection of Theolo-
gical Tracts. [6 vols. 8vo. 1785, 1l. 1s.] |
| The Churchman's Remembrancer.
[2 vols. 8vo. 1807, 1l. 1s.] | |

ADDENDA.

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|--|---|
| Boyle's Lectures. [3 vols. folio, 1739,
2l. 2s.] | Warburton Lectures. [1772 to 1825,
10 vols. 8vo. neat 3l. 3s.] |
| Bampton Lectures. [1780 to 1850,
70 vols. 8vo. neat 35l.] | Lady Moyer's Lectures. [1719—65,
17 vols. 8vo. 3l. 3s.] |

PROFESSOR LLOYD'S LIST. 1828.

1. AFTER carefully reading the BIBLE from Genesis to Nehemiah, with the historical part of Daniel, without Commentators, marking the difficult passages; to go over it a second time in conjunction with

Sumner's Treatise on the Records of the Creation. (p. 26.) Graves's Lectures on the four last Books of the Pentateuch. (p. 11.)	}	For the notice of some remarkable facts.
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Lowman's Rationale of the Ritual of the Hebrew Worship. [8vo. 1748, 8s.] First Volume of Spencer de Legibus Hebræorum Ritualibus, et earum Rationibus. [2 vols. folio, 1727, 1l. 4s.] Jahn's Archæologia Biblica in Epitomen redacta. [8vo. 1814, 10s.] Beausobre's Introduction to the Reading of the Scriptures. [8vo. 1779, 5s.]	}	For the Jewish Cere- monial.
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Warburton's Divine Legation of Moses Demon- strated. [6 vols. 8vo. 1788, 2l. 2s. 2 vols. 8vo. 1837, 18s.] Lowman's Dissertation on the Civil Government of the Hebrews. [8vo. 1745, 10s.]	}	For the Jewish Polity.
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2. INTRODUCTION to the Reading of the NEW TESTAMENT.

The History of Alexander the Great, in

Mitford's History of Greece.
 Arrian's History of Alexander's Expedition, by Rooke.

And of the hundred years of Roman History, preceding the
 Birth of Christ, in

Hooke's Roman History.

The last Books (11 to the end) of Josephus's Anti- quities. (p. 15.) The two Books of Maccabees. (p. 8.) Tenth Volume of Antient Universal History. [21 vols. 8vo. 1747, 2l. 2s.] Prideaux's Old and New Testaments connected. (p. 22.)	}	For the intermediate History.
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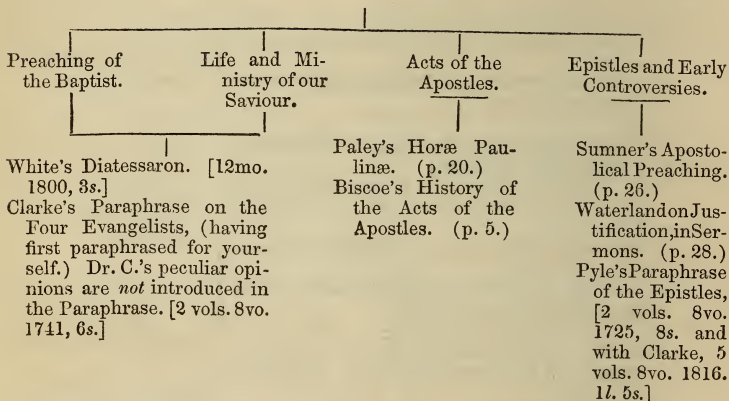
Bp. Van Mildert's Boyle Lectures, in the Appendix. (p. 28.)	}	For the Doctrines of the Jews.
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Josephus, in the Original. (p. 15.)
 Vetus Testamentum LXX. (p. 2.) } For the language.

Allix's Reflections on the Books of the Holy Scriptures. (p. 3.)
 Bp. Blomfield's Dissertation on the Traditional Knowledge of a Redeemer. [8vo. 1819, 5s.] } For the state of Religious Opinions among the Jews, and their Expectations.

3. THE NEW TESTAMENT.

First carefully peruse it in the same manner as the Old, marking the divisions of time, and attending to some leading points.



Critics and Commentators.

Erasmus. Le Clerc. [7 vols. folio, 1714, 2l. 2s.]
 Grotii Annotationes in Novum Testamentum. (p. 12.)
 Whitby's Commentary on the New Testament. (p. 2.)
 Hammond's Commentary on the New Testament. (p. 12.)
 Poli Synopsis Criticorum. (p. 21.)
 Elsley's Annotations on the Gospels. (p. 10.)
 Slade's Annotations on the Epistles. (p. 24.)
 Schmidii Novi Testamenti Tameion. (p. 23.)
 Schleusneri in Vetus Testamentum Lexicon. (p. 23.)
 Schleusneri in Nov. Test. Lexicon. (p. 23.)

4. After this careful perusal of the Sacred Volume, it may now be proper to obtain a *connected view* of the DOCTRINES of Christianity: for which purpose,

Scott's Christian Life. (p. 23.)
 Clarke's Sermons. [10 vols. 8vo. 1732, 1l. 1s.]
 Archbishop Tillotson's Sermons. [12 vols. 8vo. 1742, 2l. 2s.]

The study of the early Ecclesiastical History may now be undertaken; having first made ourselves acquainted with the Platonic and Gnostic Philosophy, in order to trace out the influence which they had in the first corruptions of Christianity. In the course of our reading the history of the first ages, to attend particularly to the four following points:—

1. The Corruptions which were gradually introduced.
2. The Interpretation of Scripture which first obtained.
3. The Evidences of the Authenticity of Holy Scripture, which incidentally appear.
4. The Propagation of Christianity.

The History of the Roman Emperors should, however, first be known, in order to form an accurate idea of the connexion of Sacred and Profane History during the early ages.

Tacitus, }
Suetonius, }
Dion Cassius, }
Josephus's History of the Jewish War. (p. 15.)

or, Crevier's *Histoire des Empereurs Romains jusqu'à Constantin*. [12 vols. 12mo. 1766, 1*l.* 1*s.*]

Then, for Church History,

EUSEBIUS . . who wrote from the time of Christ to his own: born A.D. 270, in Palestine; died A.D. 340. For the last twenty-five years of his life Bishop of Cæsarea. (p. 36.)

SOCRATES . . born A.D. 380; educated at Constantinople; wrote from the time of Constantine to A.D. 439. (p. 36.)

THEODORET. A.D. 324 to 429. (p. 36.)

SOZOMEN . . contemporary with Socrates. (p. 36.)

MOSHEIM . . de Rebus Christianorum ante Constantinum Magnum (for a knowledge of the connexion of Christianity with heathen Philosophy).—*N.B.* To guard against his opinions of Ecclesiastical Polity. (p. 19.)

For *Cautions* in the reading of the early Christian writers:

Dallæus de Usu Patrum; [4to. 1653, 5*s.*] also

Bentley on Phalaris [8vo. 1699, 7*s.*] contains a complete account of Sacred Forgeries.

5. ATHEISM.

EPICUREAN.
(To be found in Lucretius.)
Bentley's Sermons against
Atheism. (p. 4.)

PYTHAGOREAN.
Revived by
Spinoza Toland.
Clarke on the
Attributes. [8vo.
1705, 3*s.*]
Chap. I. of Sumner's
Records. (p. 26.)

Locke's Essay on the Human Understanding, book iv. ch. 10. [2 vols. 8vo. 1710, 6s.]

Paley's Natural Theology. (p. 20.)

Derham's Physico-Theology. [8vo. 1714, 3s.]

Wollaston's Religion of Nature. [4to. 1725, 2s. 6d.]

Bishop Warburton's Divine Legation of Moses, against the Argument about the Jewish Laws. [6 vols. 8vo. 1788, 2l. 2s. 2 vols. 8vo. 1837, 18s.]

Fabricii Delectus Argumentorum. [4to. 1725, 7s. 6d.]

Buddeus, Theses Theologicæ de Atheismo et Superstitione. [8vo. 1757, 5s.]
[For the principal Atheistical Arguments.]

Zimmermann, de Atheismo. [In his Opuscula, 4 vols. 4to. 1751, 1l. 1s.]

Cudworth's True Intellectual System of the Universe. (p. 9.)

Conclusion of Newton's Principia.

Kortholt de Tribus Impositoribus Liber. [4to. 1700, 10s.]

[Herbert. Hobbes. Spinosæ.]

Abp. King de Origine Mali. [8vo. 1702, 5s.]

Stillingfleet's Origines Sacræ. (p. 25.)

Bennet's Philosophical and Literary Inquiries concerning Christianity.
[Hobbes and Priestley, the principal Materialists.]

6. DEISM.

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|----------------------------|---|--|
| First Deistical Objection. | } | The Mysteries of Religion. |
| <i>Answers.</i> | | Bishop Butler's Analogy of Religion. (p. 6.)
Bishop Stillingfleet's Mysteries of the Christian Faith.
(In the Enchiridion, p. 10.) |
| Second Objection | . | That Human Reason is sufficient to discover the Relation and Duty of Man to God. |
| <i>Answers.</i> | | To shew how much unassisted human reason has been and is able to attain, from Plato, Cicero, and Epicetetus, and the barbarous nations of modern times:—
Leland's Advantage and Necessity of the Christian Revelation. [2 vols. 4to. 1764, 12s.]
Ireland's Paganism and Christianity compared. [8vo. 1825, 10s.] |
| Third Objection | . | Against the notion, that the Established Order, Harmony, and Regularity of the Natural World have been, at any time, interrupted by Miracles. |
| <i>Answers.</i> | | Skelton's Deism Revealed. [2 vols. 8vo. 1749, 6s.]
Bishop Berkeley's Alciphron. [2 vols. 8vo. 1732, 6s.] |
| Fourth Objection | . | Hume's.—To the Testimony for Miracles. |
| <i>Answers.</i> | | Bishop Douglas's Criterion. (p. 9.)
Campbell's Dissertation on Miracles. (p. 6.)
Leland's View of the Principal Deistical Writers.
[3 vols. 8vo. 1756, 15s.] |
| Fifth Objection. | . | To the Quantity and Sufficiency of Moral Evidence.
The nature of this kind of evidence may be learned from Aristotle, Ethics, lib. v.
The Objection to be answered from a study of the evidences.
Jenkins's Reasonableness and Certainty of the Christian Religion. [2 vols. 8vo. 1698, 5s.] |

7. EVIDENCES.

1. *External.*

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|---|---|--|
| <p>1. Authenticity of the New Testament.</p> <p>Lardner's Credibility of the Gospel History. [17 vols. 8vo. 1741—1762, 3l. 3s.]</p> <p>Less on the Authenticity of the New Testament, (in answer to Bolingbroke on Distinct Testimonies.) [8vo. 1804, 5s.]</p> <p>Horne's Introduction to the Critical Study of the Scriptures. Vol. I. [p. 14.]</p> <p>Paley's Evidences of Christianity. Chap. ix. [p. 20.]</p> | <p>2. Credibility of the Apostles.</p> <p>Not Impostors . . Nor Enthusiasts.</p> <p>Beattie's Evidences of the Christian Religion. [2 vols. 8vo. 1786, 5s.]</p> | <p>3. Prophecy.</p> <p>Jortin's Remarks on Ecclesiastical History. [3 vols. 8vo. 1805, 15s.]</p> <p>Vol. I.</p> <p>Study of Prophecy.</p> <p>For the } Davison's Discourses on
Argument, } Prophecy. (p. 9.)</p> <p>For the } Bishop Newton's Disserta-
Explanation, } tions on Prophecy. [p. 20.]</p> |
|---|---|--|
- Division of the Prophetical Books. {
- 1. *Historical.*—To be read in order with the other Histories of the Old Testament.
 - 2. *Moral.*
 - 3. *Relating to the Messiah.*—Those prophecies to be first studied which are quoted in the New Testament.
 - 4. *Relating to Nations.*—
 - Prideaux's Old and New Testament connected. (p. 22.)
 - Bishop Chandler's Defence of Christianity from the Prophecies. [3 vols. 8vo. 1725, 10s. 6d.]

2. *Internal.*

1. Purity of the Morality.
 2. Knowledge of Human Nature.
 3. Agreement with the Conclusions of enlightened Reason.
 - Chalmers's Evidence and Authority of the Christian Revelation. [8vo. 1818, 5s.]
 - Abbadie, Traité de la Vérité de la Religion Chrétienne. [2 vols. 12mo. 1719, 5s.]
 - Grotius de Veritate Christianæ Religionis. (p. 12.)
 - Paley's Evidences of Christianity. (p. 20.)
 - Houteville, La Vérité de la Religion Chrétienne, prouvée par les Faits. [4to. 1772, 5s.]
 - Maclaine's Series of Letters to Soame Jenyns. [12mo. 1767, 3s.]
 8. UNITARIAN CONTROVERSY.
 1. With the *Arians*, disciples of Arius of Alexandria, in the fourth century, who taught that the Son was only the first of Created Beings.
 2. With the *Semi-Arians*, believers in the Miraculous Conception, but not in the previous existence.
 3. With the *Socinians*, from Faustus Socinus, born in }
Tuscany, A.D. 1539. } Simple Humanitarians.
 4. With the *Unitarians*.
For the Socinian Creed—The Racovian Catechism, published at Racovia, 1604. [12mo. 5s.]
- In Confutation. {
- Middleton's Doctrine of the Greek Article. (p. 19.)
 - Smith's Scripture Testimony to the Messiah. (p. 24.)
 - Archbishop Magee's Discourses, &c. on the Atonement. (p. 18.)
 - Hales's Dissertations on the Principal Prophecies respecting Christ. [8vo. 1808, 5s.]
 - Bishop Pearson's Exposition of the Creed. (p. 21.)

9. OBJECTIONS OF THE UNITARIANS.

1. *That those parts of the New Testament, which speak of Atonement, should be interpreted metaphorically.*

Dr. Pye Smith's Scripture Testimony to the Messiah. (p. 24.)

2. *Fallibility of the Writers.*

Bishop Van Mildert's 23d Boyle Lecture. (p. 28.)

Horbery's Sermons on the Inspiration of the Moral Parts of Scripture. (p. 14.)

Dick's Essay on the Inspiration of the Old and New Testaments. [8vo. 1813, 5s.]

Bishop Warburton's Doctrine of Grace. [12mo. 1763, 2s.]

3. *Against the Authenticity of the Epistle to the Hebrews.*

Horne's Introduction to the Critical Study of the Holy Scriptures, Vol. IV. (p. 14.)

4. *Against the Authenticity of the First Chapters of St. Matthew and St. Luke.*

Laurence's Critical Reflections on the Unitarian Version. [8vo. 1811, 5s.]

Bishop Horsley.—A Sermon, in the third Volume of his Posthumous Discourses. (p. 13.)

Valckenaeri Selecta à Scholiis in quosdam libros Novi Testamenti. [2 vols. 8vo. 1817, 15s.]

Nares's Remarks on the Unitarian Version of the New Testament. [8vo. 1810, 5s.]

5. *Against the Eternity of Punishment.*

Schleusner, on the use of AION in his Lexicon. (p. 23.)

Horbery's Treatise on the Eternity of Hell Torments. (p. 14.)

Dodwell's Eternity of Hell Torments. [8vo. 1706, 5s.]

6. *Of the Power of Repentance for the Expiation of Sin.*

Bishop Butler's Argument from Analogy. (p. 6.)

Clarke on the Attributes. [8vo. 1705, 4s.]

Archbishop Magee on the Atonement. (p. 18.)

} For the Universality of
Sacrifice, &c.

7. *Against the Antiquity of the Trinitarian Scheme.*

Burgh's Inquiry into the Belief of Christians of the three first centuries. [8vo. 1778, 5s.]

Bishop Horsley's Charge to the Clergy of the Archdeaconry of St. Alban's. Letters to Priestley, and Tracts in controversy with him.

(p. 14.)

Bishop Stillingfleet's Doctrine of the Trinity and Transubstantiation compared. (In the Enchiridion Theologicum, p. 10.)

Bishop Gastrell's Considerations on the Trinity. (ibid.)

Burton's Testimonies of the Ante-Nicene Fathers. (p. 5.)

Bishop Pearson's Exposition of the Creed. (p. 21.)

10. ROMISH CONTROVERSY.

Events from Constantine to the Reformation.

Rise, Progress, and Establishment of the Popish Power.

I. SPIRITUAL.

From the Connexion of the Bishop of Rome with the Capital of the Empire.

[At the Council of Constantinople, A.D. 381, the Bishop of Constantinople declared *next* in dignity to the Roman Prelate; Seventy years afterwards made *equal* with him.]

II. TEMPORAL.

Under Gregory VII. [Hildebrand] contemporary with William the Conqueror.

1. Right of Investiture.
2. Deposition of Princes.
3. Celibacy of the Clergy.
4. Homage and Fealty to be rendered to himself, which had hitherto been thought due to the respective Princes.

Under Innocent III. contemporary with King John.

1. Gratiae Expectativæ . . . Reservations.
2. Disposal of Benefices during the eight Papal months.
3. Concurrent Jurisdiction.

CRUSADES, A.D. 1097.

Establishment of Religious Orders, which were once twenty-three, afterwards reduced to

1. Augustinians.
2. Carmelites.
3. Dominicans.
4. Franciscans.

Under Boniface II. the Papal Power was at its highest pitch of greatness.

Koch's *Tableau des Revolutions de l'Europe*. [3 vols. 8vo. 1823, 15s.]
[In English, 3 vols. 24mo. 7s. 6d.]

III. CORRUPTIONS OF DOCTRINE.

1. *Indulgences* arose out of the strict discipline of the early Church, which imposed ecclesiastical censures and punishments upon delinquents, for the remission of which, long acts of penance &c. were made necessary; and afterwards pardon was granted at the intercession of the Martyrs. Out of this came the doctrines of

1. Superabundant Blood of Christ.
2. Works of Supererogation.

And out of the treasury thus provided, were indulgences granted, on conditions of penance, or payments of money for devout uses.

2. *Purgatory*, the State where penitential deficiencies were made up by the devotions and bought masses of survivors.
3. *Transubstantiation*, which went to the elevation of the priesthood, by supposing a resident power in them of working a perpetual miracle.
4. *Refusal of the Cup*, and of the second sacrament, save once a year.
5. *Auricular Confession*.

These Doctrines opposed by Wickliffe, about the middle of the reign of Edward III.; who, in his Theological Lectures, delivered at Oxford, asserted:—

1. That *no* change in the bread was wrought in the nature of the bread after consecration.
2. That Rome was not the head of Christendom.
3. That the Pope had not more power in the keys than any other priest.
4. That the Gospel was a rule, sufficient without traditions.
5. That all other rules for the government of religious orders added no excellence to it.

Opposed by John Huss in Bohemia, who was burnt A.D. 1415, by order of the Council of Constance.

Jerome of Prague, burnt 1416.

Contests were also held

Against the *Spiritual Authority* of the See of Rome, by the Gallican Church; who, acknowledging that a supreme ecclesiastical power must be lodged somewhere, assigned it to General Councils.

Against the *Temporal Power*, by England, particularly in the
 Statute of Provisors Edward III.
 Richard II. Against Appeals.

For a knowledge of all particulars connected with the See of Rome, the General History of Europe during the above period must be consulted.

11. THE REFORMATION.

Luther, of the Order of St. Augustine, began the Reformation in Germany, A.D. 1517. (His Works.) [7 vols. folio, 1552, 10*l.* 10*s.*]

By attacking the Doctrine of Indulgences, in a Letter to the Bishop of Mentz.

By asserting the Holy Scriptures to be the *only* rule of faith, and the doctrine of justification through faith.

By condemning the use of Auricular Confession and the Doctrine of Purgatory.

By denying the truth of Transubstantiation.

For this, however, since he admitted the Real Presence, he substituted an idea, called *Consubstantiation*, to this day held by the Lutherans.

A. D. 1520. Leo ordered Luther's books to be burned.

Luther retaliated on the Pope.

The Pope excommunicated Luther; and Luther declared the Pope to be Antichrist.

A. D. 1530. The Confession of Augsburg, which is the rule of faith of the Lutherans, was presented to the Emperor at the Diet. It was drawn up chiefly by Melancthon. [12mo. 1531, 7*s.*]

Zuinglius and Ecolampadius carried on the Reformation in Switzerland for some time, with the assistance of Calvin, who taught a doctrine nearly resembling that of our own Church, on the subject of the Lord's Supper, and in opposition to the Consubstantiation of Luther:—the name of Calvinists was, for a long time, applied to his followers on account of this very difference, until the present distinction between Calvinism and Arminianism arose.

In England, the Reformation, though begun under King Henry VIII., made but little progress until the following reign.

The Six Articles, which were put forth A.D. 1539, were composed without the assistance of Cranmer, who was early instructed in the reformed opinions, by his converse with the German Reformers, on his return from his mission to Rome about the divorce.

The doctrines of Wickliffe were never lost sight of in England, though they lay for some time inert, until a fresh impetus was given them by the reforming power which was at work in Germany. The work, however, was comparatively easy, when once begun.

As Cranmer kept up a close correspondence with Melancthon, and other promoters of the cause in Germany, it will be necessary to study the works of those authors, in order to form a right judgment of the opinions which the English Church at that time adopted, and has since preserved; as also to mark the changes which were gradually made, from the time when "The Necessary Erudition of a Christian Man" was first published, A.D. 1543, (in which some of the obnoxious tenets of the Church of Rome were still retained,) until our Church Articles were expurged of every remainder of the Corruptions of the Popish Creed.

Books to be consulted in the following order:—

- | | |
|---|------------------------------------|
| Lewis's Life and Sufferings of John Wickliffe. (p. 16.) | |
| L'Enfant, Histoire du Concile de Pise, de Bâle, et de Constance. [4 vols. 4to. 1727, 1 <i>l.</i> 10 <i>s.</i>] | } For the Affairs of the Hussites. |
| Burnet's History of the Reformation, Book I. and the first Book of the Continuation. (p. 5.) | |
| Sleidan's History of the Reformation. (p. 24.) | |
| Thuanus Historia sui Temporis. [5 vols. folio, 1605, 1 <i>l.</i> 1 <i>s.</i>] | |
| Paul Sarpi's History of the Council of Trent, (by Brent.) (p. 23.) | |
| Juelli Epistola ad Scipionem, Patritium Venetum. (p. 14.) | |

- Canones et Decreta Concilii Tridentini, [folio, *Romæ* 1564, 12mo. 1837, 4s.]
 et Index Librorum Prohibitorum: and, for explanation,
 Catechismus ex Decreto Concilii Tridentini ad Parochos. [8vo. *Romæ*
 1564, 12mo. 1834, 5s.]
 Bossuet's Exposition of the Doctrines of the Catholic Church. [12mo.
 1671, 4s.]
 Strype's Life of Archbishop Cranmer. (p. 26.)
 Burnet's History of the Reformation, to be now concluded. (p. 5.)
 Ridley's Life of Nicholas Ridley, Bishop of London. [4to. 1763.]
 (Gilpin's) Life of Latimer. [8vo. 1755, 3s.]
 Life of Hooper. [8vo. 1753, 4s.]
 Lives of the other Reformers. [2 vols. 8vo. 1809, 10s.]
 Life of Jewel, prefixed to his Works. (p. 14.)
 Wordsworth's Ecclesiastical Biography. (p. 29.)
 Seckendorf's Historia Lutheranismi. [folio, 1692, 15s.]
 Gerdesii Historia Reformationis. [4 vols. 4to. 1744, 1l. 4s.]
 Brandt's History of the Reformation in Holland. [4 vols. folio, 1770, 2l. 2s.]
 [Ruchat] Histoire de la Reformation du Suisse. [6 vols. 12mo. 1727, 18s.]
 Jewel's Apology and Answer to Harding. (p. 14.)
 Corpus et Syntagma Confessionum Fidei. [4to. 1612, 15s.]
 Formularies of Faith during the Reign of Henry VIII. (p. 10.)
 Appendix to Copleston on Predestination. (p. 8.)
 Henry's History of England. [12 vols. 8vo. 1788, 2l. 2s.]

To mark how the Church of England did not adopt the Opinions of any distinct set or party of the Reformers, but chalked out a path for herself, by selecting from each what appeared most agreeable to Scripture. Thus:—

From the *Romanists*,

Episcopacy, and Apostolical Ordination of Priesthood.

From the *Lutherans*,

Doctrines of Grace,
 Free Will,
 Justification by Faith.

From the *Calvinists*,

The Doctrine of the Lord's Supper, in opposition to Consubstantiation.

12. STUDY OF THE WORKS OF THE REFORMERS.

1. Public.

Such as—The Confession of Augsburg. Documents in Henry VIII.'s time, which may be consulted as Commentaries on the Church Formularies subsequently put forth, being nearly all drawn up by Cranmer:—the first, when under the influence of Henry's leaning to Popery:—the second, when left to the free exercise of his own judgment and opinions. (The Three Primers, p. 22.)

2. Private.

Such as the Loci Communes of Melancthon, [8vo. 1821, 5s.] and the Works of Cranmer, (p. 9.) Latimer, [2 vols. 8vo. 1824, 12s.] &c.

Todd's Inquiry into the Declarations of the Reformers [8vo. 1818, 5s.] may be read, in order to ascertain the sense, in which the terms of our Creeds and Articles were used by those who framed them; as also,

Burrow's Summary of Christian Faith and Practice. [3 vols. 12mo. 1822, 10s. 6d.]

Edward VI.'s Catechism,	} in the Enchiridion Theologicum. (p. 10.)
Dean Nowell's Catechism,	
Bishop Burnet on the Thirty-nine Articles. (p. 5.)	} History of the Articles.
Strype's Annals of the Reformation. (p. 25.)	
——— Ecclesiastical Memoirs. (p. 25.)	
Laurence's Bampton Lectures. (p. 16.)	

PROFESSOR BURTON'S LIST. 1835.

The following List contains the titles of only a small number of works upon each subject. Some, which are most popular, and in the hands of every student, are omitted. Those which are printed in Italics are recommended either as particularly valuable, or as condensing the substance of larger works. Those which have an asterisk prefixed are of a more learned kind.

ATHEISM AND INFIDELITY.

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| <p><i>Van Mildert's Boyle Lectures.</i> (p. 28.)</p> <p><i>Paley's Natural Theology.</i> (p. 20.)</p> <p>Bentley's Confutation of Atheism. (p. 4.)</p> <p>*Dr. S. Clarke on the Being and Attributes of God. [8vo. 1732, 3s.]</p> | <p>Dr. J. A. Harris's Refutation of the Atheistical Objections against the Being and Attributes of God. [4to. 1698, 5s.]</p> <p>*Reimanni Historia Universalis Atheismi et Atheorum. [12mo. 1725, 9s.]</p> |
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NATURAL AND REVEALED RELIGION.

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| <p><i>Leland's Advantage and Necessity of the Christian Revelation.</i> [2 vols. 4to. 1764, 12s.]</p> <p>Stackhouse's Defence of the Christian Religion. [8vo. 1733, 4s.]</p> | <p>Delaney's Revelation Examined with Candour. [3 vols. 8vo. 1735, 7s. 6d.]</p> <p><i>Butler's Analogy of Religion.</i> (p. 6.)</p> <p>Ellis's Knowledge of Divine Things. [8vo. 1743, 7s.]</p> |
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DEISM.

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| <p><i>Leland's View of the Principal Deistical Writers.</i> [3 vols. 8vo. 1756, 12s.]</p> <p><i>Dr. Nicholls's Conference with a Theist.</i> [5 vols. 12mo. 1696, 5s.]</p> <p>Bishop Conybeare's Defence of Revealed Religion. [8vo. 1732, 3s.]</p> | <p>Skelton's Deism Revealed. [2 vols. 8vo. 1749, 6s.]</p> <p>Foster's Usefulness, Truth, and Excellency of the Christian Revelation. [8vo. 1734, 3s.]</p> <p>*Smith's Cure of Deism. [2 vols. 8vo. 1736, 5s.]</p> |
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EVIDENCES OF CHRISTIANITY.

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| <p><i>Jenkins's Reasonableness and Certainty of the Christian Religion.</i> [2 vols. 8vo. 1698, 5s.]</p> <p>Stackhouse's Fair State of the Controversy between Mr. Woolston and his Adversaries. [8vo. 1730, 3s.]</p> <p><i>Paley's Evidences.</i> (p. 20.)</p> | <p>*Bp. Kidder's Demonstration of Messias. [3 vols. 8vo. 1684, 12s.]</p> <p>Houtteville, La Religion Chrétienne prouvée par les faits. Translated into English. [8vo. 1739, 5s.]</p> <p>Abbadie's Vindication of the Truth of the Christian Religion. [8vo. 1694, 3s.]</p> |
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PROPHECY.

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| <p><i>Bishop Hurd on the Prophecies.</i> [8vo. 1722. 3s.]</p> <p><i>Sherlock on the Use and Intent of Prophecy.</i> [p. 23.]</p> <p>Twell's Lady Moyer's Lectures, and</p> | <p>Boyle Lectures. [2 vols. 8vo. 1743, 6s.]</p> <p>Bishop Chandler's Defence of Christianity. Vindication of the Defence. [3 vols. 8vo. 1723, 10s. 6d.]</p> |
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^a The Boyle Lectures are particularly valuable upon this subject. An abridgment of them from 1692 to 1732, was published by G. Burnet, in four volumes, entitled, *A Defence of Natural and Revealed Religion.*

MIRACLES.

- Bishop Douglas's Criterion of Miracles.* (p. 9.) Fleetwood's Essay on Miracles. [8vo. 1701, 2s. 6d.]
Bishop Smallbrook's Vindication of the Miracles of our Blessed Saviour. [2 vols. 8vo. 1731, 5s.] Campbell's Dissertation on Miracles^b. (p. 6.)

HEBREW, SYRIAC, &c.

- Lee's Hebrew Grammar.* [8vo. 1832, 10s.] *Hoffmann, Grammatica Syriaca.* [4to. 1828, 12s.]
Simonis Lexicon Hebraicum, ed. Winer. [8vo. 1828, 12s.] *Castellus, Lexicon Syriacum, ed. Michaelis.* [4to. 1788, 12s.]
Gesenii Lexicon Hebraicum. [8vo. 1833, 14s.] *Oberleitner, Chrestomathia Syriaca.* [2 vols. 8vo. 1828, 1l. 4s.]
Buxtorf, Concordantiæ Heb. [folio, 1632, 1l. 10s.] **Psalterium Syriac. Erpenii, ed. Dathe.* [8vo. 1768, 5s.]
**Relandi Analecta Rabbinica.* [12mo. 1723, 10s.] *De Sacy, Grammaire Arabe.* [2 vols. 8vo. 1831, 2l. 2s.]
Oberleitner, Elementa Aramaicæ sive Chaldeo-Syriacæ Linguae. [8vo. 1824, 9s.] *Goliuz, Lexicon Arabicum.* [fol. 1653, 3l. 3s.]
Buxtorf, Lexicon Chaldaicum et Talmudicum. [folio, 1640, 1l. 1s.] *De Sacy, Chrestomathie Arabe.* [3 vols. 8vo. 1836, 3l. 3s.]
Jahn, Chaldaische Chrestomathie. [8vo. 1800, 6s.] *Kosegarten, Chrestomathia Arabica.* [8vo. 1828, 14s.]

JEWS.

- Connexion of Sacred and Profane History by Shuckford, Russell, and Prideaux.* (p. 8.) Jennings' Jewish Antiquities. [2 vols. 8vo. 1766, 7s.]
Lewis's Antiquities of the Hebrew Republic. (p. 16.) Lowman's Dissertations on the Civil Government of the Hebrews, with App. [8vo. 1745, 10s.]

SCRIPTURES.

- Townsend's Old and New Testament arranged.* (p. 27.) *Leland's Divine Authority of the Old and New Testament asserted.* [2 vols. 8vo. 1740, 12s.]
Horne's Introduction. (p. 13.) Collyer's Sacred Interpreter. (p. 8.)
**Le Long's Bibliotheca Sacra.* Continuation by A. G. Masch. [6 parts in 2 vols. 4to. 1778—90, 2l. 2s.] Lowth's Vindication of the Divine Authority of the Old and New Testament. [8vo. 1692, 2s.]
Bp. Clayton's Vindication of the Histories of the Old and New Testament. [8vo. 1759, 3s.] **Cosin's Scholastical History of the Canon of Scripture.* (p. 8.)

OLD TESTAMENT.

- Graves's Lecture on the four last books of the Pentateuch.* (p. 11.) 1784—97, 10s.]
Bryant's Observations upon the Plagues. [8vo. 1810, 5s.] *Newcome's Improved Version of Ezekiel and the Minor Prophets.* [2 vols. 4to. 1785—88, 12s.]
Peters' Critical Dissertation on the Book of Job. [4to. 1751, 5s.] *Wintle's Improved Version of the Book of Daniel.* [4to. 1792, 5s.]
**Dimock's Notes, Critical and Explanatory, on the Books of Psalms and Proverbs.* [4to. 1791, 5s.] *Pococke's Notes on Hosea, Joel, Micah, and Malachi.* [2 vols. folio, 1582—92, 12s.]
Lowth's Translation of Isaiah. (p. 17.) *Chandler's Vindication of the Antiquity and Authority of Daniel's Prophecies.* [8vo. 1728, 4s.]
Blayney's Translation of Jeremiah, Lamentations, and Zechariah. [2 vols. 4to.

SEPTUAGINT.

- Schleusner, Lexicon in LXX. et reliquos interpretes Græcos.* (p. 23.) libus, Ver. Gr. et Lat. Vul. lib. iv. [folio, 1705, 10s.]
**Hody, Be Bibliorum textibus origina-*

^b For the controversy with Dr. Middleton concerning the continuance of miraculous powers, see Drs. Chapman, Church, and Dodwell.

NEW TESTAMENT.

- Percy's Key to the New Testament. (p. 12.)
Schleusner, Novum Lexicon Græco-Latinum in Novum Testamentum. (p. 23.)
Elsley's Annotations on the Gospels and Acts; Slade's on the Epistles; and Dean Woodhouse's on the Apocalypse. (p. 10.)
 Elsnerus, *Observationes Sacræ.* [2 vols. 8vo. 1720, 8s.]
 *Raphelius, *Annotationes.* [2 vols. 8vo. 1747, 10s.]
 *Wolfius, *Curæ Philologicæ et Criticæ.* (p. 29.)
Biscoe's History of the Acts of the Holy Apostles. (p. 5.)
Paley's Horæ Paulinæ. (p. 20.)
 *Pritius, *Introductio in Lectionem Novi Testamenti:* ed. Hoffmann. [8vo. 1764, 6s.]
 Greswell on the Principles and Arrangement of a Harmony of the Gospels; and *Harmonia Evangelica.* (p. 12.)
Jones on the Canon of the New Testament. (p. 14.)
 *Pfaffius, *Dissertatio Critica de Genuinis Librorum Novi Testamenti Lectionibus.* [8vo. 1709, 5s.]
 *Millii *Prolegomena in Novum Testamentum.* [4to. 1743, 5s.]

TRINITY.

- Berrimann on the Trinity. [8vo. 1725, 4s.]
 Stillingfleet's Discourses on the Trinity and Scripture Mysteries. (See the
 Enchiridion. (p. 19.)
Waterland's Importance of the Doctrine of the Holy Trinity. (p. 28.)

DIVINITY OF CHRIST.

- Waterland's Works,* four first vols. (p. 28.)
 Sherlock on the Socinian Controversy. [4to. 1698, 5s.]
 Edwards's Preservative against Socinianism. [4to. 1703, 5s.]
Dr. P. Smith's Scripture Testimony. (p. 24.)
Burton's Testimonies of the Ante-Nicene Fathers. (p. 6.)
 *Bull, *Defensio Fidei Nicænæ. Immortale Opus.* (p. 5.)

ATONEMENT.

- Magee on the Atonement.* (p. 18.)
 Veysie's Bampton Lect. [8vo. 1795, 4s.]

HOLY SPIRIT.

- Ridley's Sermons on the Holy Ghost.* (p. 22.)
Stebbing on the Operations of the Holy Spirit. [8vo. 1719, 4s.]
 Bishop Heber on the Personality and
 Office of the Christian Comforter. [8vo. 1815, 10s.]
 Warburton's Doctrine of Grace. [12mo. 1763, 2s.]

CREEDS.

- Bishop Pearson on the Creed.* (p. 21.)
 King's History of the Apostles' Creed. [8vo. 1702, 4s.]
Waterland's Critical History of the Athanasian Creed. (p. 28.)

SACRAMENTS.

- Waterland on the Christian Sacraments.* (p. 28.)
Wall's History of Infant Baptism. (p. 28.)

CHURCH GOVERNMENT.

- *Hooker's Ecclesiastical Polity. (p. 13.)
Rogers on the Visible and Invisible Church. [8vo. 1719, 5s.]
Rogers's Vindication of the Civil Establishment of Religion. [8vo. 1728, 5s.]
 Abp. Potter on Church Government. (p. 21.)
 Parker's Account of the Government of the Christian Church. [8vo. 1683, 5s.]
 Bp. Taylor's *Episcopacy asserted.* (p. 26.)

ECCLESIASTICAL GOVERNMENT.

- Crevier, *Histoire des Empereurs depuis Augustine jusqu'à Constantin*. [12 vols. 12mo. 1766, 1*l.* 10*s.*]
- Mosheim's Ecclesiastical History, Institutiones majores, and *de Rebus ante Constantinum Commentarii*. (The last translated by Vidal.) (p. 19.)
- Mosheim, *Dissertationes ad Hist. Eccles.* (p. 19.)
- Lenfant's History of the Councils. [6 vols. 4to. 1731, 2*l.* 2*s.*]
- F. Spanheim's Ecclesiastical Annals*. Translated by Wright. (p. 24.)
- *Fabricius, *Salutaris lux Evangelii toti orbi exorientis*. [4to. 1731, 10*s.*]
- Burton's Lectures on the Ecclesiastical History of the three first Centuries. (p. 6.)
- *Bingham's *Origines Ecclesiasticæ, or Antiquities of the Christian Church*. (p. 4.)

FATHERS.

- Cave's Lives of the Fathers*. (p. 7.)
- * — *Scriptorum Ecclesiasticorum Historia Literaria*. (p. 7.)
- Baltus, *Défense des SS. Pères accusés de Platonisme*. [4to. 1711, 10*s.*]
- *Le Nourry, *Apparatus ad Bibliothecam maximam veterum Patrum*. [2 vols. folio, 1703—15, 2*l.* 2*s.*]
- *Sculdetus, *Medulla Theologiæ Patrum*. [4 parts in 2 vols. 4to. 1598—1613, 1*l.* 10*s.*]

REFORMATION.

- Sleidan, De statu religionis ei reipublicæ Carolo 5^o Cæsare*. Trans. by Bohun. (p. 24.)
- *Gerdesius, *Introductio in Historiam Evangelii seculo XVI. passim per Europam renovati*. [4 vols. 4to. 1744, 1*l.* 10*s.*]
- Seckendorf, *Historia Lutheranismi*. [fol. 1692, 15*s.*]
- Perrin, *Histoire des Vaudois*. Translated into English. [4to. 1624, 10*s.*]
- Brandt's History of the Reformation in the Low Countries. *Abridged*. [2 vols. 8vo. 1725, 8*s.*]
- Durell on the Reformed Churches beyond the Seas. [4to. 1662, 4*s.*]
- Sylloge Confessionum*. (p. 26.)
- Lewis's Life of Wicklif and Pecoek*. (p. 16.)
- Strype: particularly *Annals of the Reformation, Ecclesiastical Memorials, and Memorials of Cranmer*. (p. 25.)
- Burnet's History of the Reformation*. (p. 5.)
- Spotswood's *History of the Church and State of Scotland*. (p. 25.)
- Beausobre, *Histoire de la Réformation dans l'Empire, et les états de la Confession d'Augsbourg*. [4 vols. 8vo. 1785, 16*s.*]

POPERY.

- Sarpi, Istoria del Concilio Tridentino*. Translated into French by Courayer. (p. 23.)
- Barrow on the Pope's Supremacy*. (p. 4.)
- Gretton's Vindication of the Doctrines of the Church of England, in opposition to those of Rome. [8vo. 1725, 4*s.*]
- Stillingleet's Works upon this subject. (p. 25.)
- Conference between Laud and Fisher. (p. 16.)
- Bishop Taylor on the Real Presence; and, Dissuasive from Popery*. (p. 26.)

MAHOMETANISM.

- Prideaux's Life of Mahomet*. [8vo. 1697, 3*s.*]
- White's Bampton Lectures. [8vo. 1784, 5*s.*]

CHURCH OF ENGLAND.

- Short's Sketch of the History of the Church of England. (p. 23.)
- Collier's Ecclesiastical History. (p. 8.)
- Bp. Stillingfleet's *Origines Britannicæ*. (p. 25.)
- Inett's History of the English Church. (Continuation of Stillingfleet.) (p. 25.)
- Brown's Story of the Ordination of our first Bishops examined*. [8vo. 1731, 10*s.*]
- Courayer, Dissertation sur la validité des Ordinations Angloises*. (p. 9.)
- Bennet on the Thirty-nine Articles*. [8vo. 1715, 5*s.*]
- Burnet on the Thirty-nine Articles*. (p. 5.)
- Veneer on the Thirty-nine Articles*. [2 vols. 8vo. 1734, 8*s.*]
- Laurence's Bampton Lectures. (p. 16.)
- Sparrow's Collection of Articles, &c. of the Church of England. (p. 24.)
- Comber's Works on the Liturgy*. (p. 8.)
- Shepherd on the Common Prayer*. [2 vols. 8vo. 1796, 1801, 10*s.*]
- Winchester on the Seventeenth Article. [8vo. 1808, 4*s.*]
- *Gibson, *Codex Juris Ecclesiastici Anglicani*. (p. 11.)

RELIGIOUS FAITH AND PRACTICE.

- Stebbing's Sermons on Practical Christianity.* [3 vols. 8vo. 1790, 12s.]
 Rotheram's Essay on Faith. [8vo. 1766, 3s.]
 Sherlock's Discourse concerning the Divine Providence. (p. 23.)
Bishop Taylor's Holy Living and Dying; and, *Unum Necessarium, or the Doctrine and Practice of Repentance.* (p. 26.)
Bp. Squire on Indifference for Religion [8vo. 1758, 3s.]
 Dr. Burrow on Christian Faith, & [3 vols. 12mo. 1822, 10s.]

PASTORAL DUTIES.

- Bishop Burnet's Pastoral Care.* (p. 5.)
 Pastoral Office, its excellence collected from the Ordination Service, and from Bishops Bull, Sprat, &c. [8vo. 1725, 5s.]
Bp. Taylor on the Office Ministerial. Rules and Advice to the Clergy. (p. 26.)
 Bp. Sumner's Apostolical Preaching. (p. 26.)
Archdeacon Sharp's Charges on the Rubric. (p. 23.)
Cruden's Concordance. (p. 9.)
 Sermons by Sherlock, (p. 23.) Barrow (p. 4.) Jortin, [7 vols. 8vo. 1772, 1l. 1s.] Rogers, [4 vols. 8vo. 1742, 12s.] Skelton, [3 vols. 8vo. 1756, 12s.] Horbert (p. 14.) Secker, [12 vols. 8vo. 1772l. 2s. 6 vols. 8vo. 1825, 1l. 10s.] *Horsley, (p. 14.) Scattergood, [2 vols. 8vo. 1725, 10s.] Stebbing, [3 vols. 8vo. 1790, 12s.] and Atterbury, [4 vols. 8vo. 1734, 10s.]

The following Works are recommended to those persons who wish to read the collected writings of our best Divines.

- The Works of Jeremy Taylor, (p. 26.)
 Bull, (p. 5.) Waterland, (p. 28.) Horbery, (p. 14.) Barrow, (p. 4.) Paley, (p. 20.)
 Watson's Theological Tracts. [6 vols. 8vo. 1785, 1l. 10s.]
Enchiridion Theologicum. (p. 10.)